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To the Editor of the Christian Observer.

BURNET's account of Archbishop Leighton is probably to be found in an abridged form in various biographical compilations. I have transcribed it entire, with the exception of such inconsiderable portions as are interwoven with details of the "Comprehension Scheme," &c., but which do not afford any farther illustration of the prelate's character, than what will be found below.

EXEMPLUM PRÆBET.

ACCOUNT OF ARCHBISHOP LEIGHTON.

"He was accounted a saint from his youth up. He had great quickness of parts, a lively apprehension, with a charming vivacity of thought and expression. He had the greatest command of the purest Latin that ever I knew in any man. He was a master both of Greek and Hebrew; and of the whole compass of theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest was, he was possessed with the highest and noblest sense of divine things that ever I saw in any man. He had no regard to his person, unless it was to mortify it by a constant low diet, that was like a perpetual fast. He had a contempt both of wealth and reputation. He seemed to have the lowest thoughts of himself possible, and to desire that all other persons should think as meanly of him as he did himself. He bore all sorts of ill usage and reproach, like a man that took pleasure in it. He had so subdued the natural heat of his temper, that in a great variety of acci-

dents, and in a course of twenty-two years' intimate conversation with him, I never observed the least sign of passion, but upon one single occasion. He brought himself into so composed a gravity, that I never saw him laugh, and but seldom smile. And he kept himself in such a constant recollection, that I do not remember that ever I heard him say one idle word. There was a visible tendency in all he said to raise his own mind, and those he conversed with, to serious reflections. He seemed to be in a perpetual meditation. And, though the whole course of his life was strict and ascetical, yet he had nothing of the sourness of temper that generally possesses men of that sort. He was the freest from superstition, of censuring others, or of imposing his own methods on them, possible; so that he did not so much as recommend them to others. He said, there was a diversity of tempers; and every man was to watch over his own, and turn it in the best manner he could. His thoughts were lively; oft out of the way, and surprizing; yet just and genuine: and he had laid together in his memory the greatest treasure of the best and wisest of all the ancient sayings of the heathens as well as Christians, that I have ever known any man master of; and he used them in the aptest manner possible.

"He had been bred up with the greatest aversion imaginable to the whole frame of the Church of England. From Scotland his father sent him to travel. He spent some years in France, and spoke that language like one born there. He came afterwards and settled in Scotland,

and had presbyterian ordination. But he quickly broke through the prejudices of his education. His preaching had a sublimity both of thought and expression in it. The grace and gravity of his pronunciation was such, that few heard him without a very sensible emotion: I am sure I never did. His style was rather too fine: but there was a majesty and beauty in it that left so deep an impression, that I cannot yet forget the sermons I heard him preach thirty years ago. And yet with this he seemed to look upon himself as so ordinary a preacher, that while he had a cure he was ready to employ all others: and when he was a bishop he chose to preach to small auditories, and would never give notice beforehand: he had indeed a very low voice, and so could not be heard by a great crowd. He soon came to see the follies of the presbyterians, and to dislike their covenant; particularly the imposing it, and their fury against all who differed from them. He found they were not capable of large thoughts: theirs were narrow, as their tempers were sour. So he grew weary of mixing with them. He scarce ever went to their meetings, and lived in great retirement, minding only the care of his own parish, at Newbottle, near Edinburgh. Yet all the opposition that he made to them was, that he preached up a more exact rule of life than seemed to them consistent with human nature; but his own practice did even outshine his doctrine.

"In the year 1648 he declared himself for the engagement for the king; but the Earl of Lothian, who lived in his parish, had so high an esteem for him, that he persuaded the violent men not to meddle with him: though he gave occasion to great exception; for when some of his parish, who had been in the engagement, were ordered to make public profession of their repentance for it, he told them they had been in an expedition, in which, he believed, they had neglected their duty

to God, and had been guilty of injustice and violence, of drunkenness and other immoralities; and he charged them to repent of these very seriously, without meddling with the quarrel or the grounds of that war. He entered into a great correspondence with many of the episcopal party, and with my own father in particular; and did wholly separate himself from the presbyterians. At last he left them, and withdrew from his cure; for he could not do the things imposed upon him any longer. And yet he hated all contention so much, that he chose rather to leave them in a silent manner, than to engage in any disputes with them. But he had generally the reputation of a saint, and of something above human nature in him; so the mastership of the college of Edinburgh falling vacant some time after, and it being in the gift of the city, he was prevailed with to accept of it, because in it he was wholly separated from all church matters. He continued ten years in that post: and was a great blessing in it; for he talked so to all the youth of any capacity or distinction, that it had great effect on many of them. He preached often to them; and if crowds broke in, which they were apt to do, he would have gone on in his sermon in Latin, with a purity and life that charmed all who understood it. Thus he had lived about twenty years in Scotland, in the highest reputation that any man in my time ever had in that kingdom.

"Leighton loved to know all men in the varieties of religion. In the vacations he made excursions, and came oft to London; where he observed all the eminent men in Cromwell's court, and in the several parties then about the city of London. But he told me, he could never see any thing among them that pleased him. They were men of unquiet and meddling tempers; and their discourses and sermons were dry and unsavoury, full of airy cant, or of bombast swellings. Sometimes he

went over to Flanders, to see what he could find in the several orders of the church of Rome. There he found some of Jansenius's followers, who seemed to be men of extraordinary tempers, and studied to bring things, if possible, to the purity and simplicity of the primitive ages, on which all *his* thoughts were much set. He thought controversies had been too much insisted on, and had been carried too far.—When the king named him as one of the Scottish bishops, Leighton “was averse to this promotion, as much as was possible.” But it appears that the persuasion of his brother, Sir Elisha Leighton, who had great power over him, concurring, doubtless, with more worthy causes, rendered the royal nomination effectual. “When prevailed on to accept a bishopric, he chose Dunblane, a small diocese as well as a little revenue. But the deanery of the Chapel Royal was annexed to that see: so he was willing to engage in that, that he might set up the Common Prayer in the king's chapel; for the rebuilding of which orders were given. The English clergy were well pleased with him, finding him both more learned, and more thoroughly theirs in the other points of uniformity, than the rest of the Scotch clergy, whom they could not much value. And though Sheldon did not much like his great strictness, in which he had no mind to imitate him, yet he thought such a man as he might give credit to episcopacy, in its first introduction to a nation much prejudiced against it. Sharp did not know what to make of all this. He neither liked his strictness of life, nor his notions. He believed they would not take the same methods, and fancied he might be much obscured by him; for he saw he would be well supported. He saw the Earl of Lauderdale began to magnify him. And so Sharp did all he could to discourage him; but without any effect, for he had no regard to him.—I bear still the greatest veneration for the

memory of that man that I do for any person; and reckon my early knowledge of him, which happened the year after this” (1661), “and my long and intimate conversation with him, that continued to his death, for twenty-three years, among the greatest blessings of my life, and for which I know I must give an account to God in the great day in a most particular manner: and yet, though I know this account of his promotion may seem a blemish upon him, I would not conceal it, being resolved to write of all persons and things with all possible candour. I had the relation of it from himself, and more particularly from his brother. But what hopes soever the papists had of him at this time, when he knew nothing of the design of bringing in popery, and had therefore talked of some points of popery with the freedom of an abstracted and speculative man; yet he expressed another sense of the matter, when he came to see it was really intended to be brought in among us. He then spoke of popery in the complex at much another rate; and he seemed to have more zeal against it, than I thought was in his nature with relation to any points in controversy; for his abstraction made him seem cold in all those matters. But he gave all who conversed with him a very different view of popery, when he saw we were really in danger of coming under the power of a religion, that had, as he used to say, much of the wisdom that was earthly, sensual, and devilish, but had nothing in it of the wisdom that was from above, and was pure and peaceable. He did indeed think the corruptions and cruelties of popery were such gross and odious things, that nothing could have maintained that church under those just and visible prejudices, but the several orders among them, which had an appearance of mortification and contempt of the world, and, with all the trash that was among them, maintained a face of piety and devotion. He also thought the great

and fatal error of the reformation was, that more of those houses, and of that course of life, free from the entanglements of vows and other mixtures, was not preserved: so that the protestant churches had neither places of education, nor retreat for men of mortified tempers. I have dwelt long upon this man's character; but it was so singular that it seemed to deserve it: and I was so singularly blessed by knowing him as I did, that I am sure he deserved it of me that I should give so full a view of him; which I hope may be of some use to the world."

When it was proposed that Leighton should be re-ordained, in order to his more regular introduction to the prelacy, he acceded with little hesitation. "He did not think orders given without bishops were null and void. He thought the forms of government were not settled by such positive laws as were unalterable; but only by apostolical practices, which, as he thought, authorized episcopacy as the best form. Yet he did not think it necessary to the being of a church: but he thought that every church might make such rules of ordination as they pleased, and that they might re-ordain all that came to them from any other church; and that the re-ordaining a priest ordained in another church imported no more, but that they received him into orders according to their rules, and did not infer the annulling the orders he had formerly received. These two" (Leighton and Sharp) "were upon this privately ordained deacons and priests. And then all the four" (Leighton, Sharp, Fairfoul, and Hamilton) "were consecrated publicly in the abbey of Westminster. Leighton told me, he was much struck with the feasting and jollity of that day: it had not such an appearance of seriousness or piety as became the new-modelling of a church. When that was over, he made some attempts to work up Sharp to the two designs which possessed him most. The one was, to try what

could be done towards the uniting the presbyterians with them. He offered Usher's reduction, as the plan upon which they ought to form their schemes. The other was, to try how they could raise men to a truer and higher sense of piety, and bring the worship of that church out of their extempore methods into more order: and so to prepare them for a more regular way of worship, which he thought was of much more importance than a form of government." But neither Sharp nor Fairfoul discovered any desire to co-operate with him; so that "Leighton quickly lost all heart and hope; and said often to me upon it, that in the whole progress of that affair there appeared such cross characters of an angry Providence, that, how fully soever he was satisfied in his own mind as to episcopacy itself, yet it seemed that God was against them, and that they were not like to be the men that should build up his church; so that the struggling about it seemed to him like a fighting against God."—"The bishops came down to Scotland soon after their consecration, all in one coach. Leighton told me, he believed they were weary of him, for he was very weary of them: but he, finding they intended to be received at Edinburgh with some pomp, left them at Morpeth, and came to Edinburgh a few days before them. He hated all the appearances of vanity. He would not have the title of lord given him by his friends, and was not easy when others forced it on him. In this I thought him too stiff: it provoked the other bishops, and looked like singularity and affectation, and furnished those that were prejudiced against him with a specious appearance, to represent him as a man of odd notions and practices.—Leighton never came to parliament but when there was something before them that related to religion, or to the church." His first appearance there was when scruples were advanced respecting the oath of supremacy, upon which it was de-

bated, whether an act explanatory of the oath should be proposed. "He pressed it might be done, with much zeal. He said, the land mourned by reason of the many oaths that had been taken. The words of this oath were certainly capable of a bad sense. In compassion to papists, a limited sense had been put on them in England; and he thought there should be a like tenderness shewed to protestants, especially when the scruple was just, and there was an oath in the case, in which the matter ought certainly to be made clear: to act otherwise looked like the laying snares for people, and the making men offenders for a word. Sharp took this ill from him, and replied upon him with great bitterness; and said, it was below the dignity of government to make acts to satisfy the weak scruples of peevish men: it ill became them, who had imposed their covenant on all people without any explanation, and had forced all to take it, now to expect such extraordinary favours. Leighton insisted that it ought to be done for that very reason, that all men might see a difference between the mild proceedings of the government now, and their severity; and that it ill became the very same persons, who had complained of that rigour, now to practise it themselves; for thus it may be said the world goes mad by turns."

In 1665 "Leighton was prevailed on to go to court, and to give the king a true account of the proceedings in Scotland; which, he said, were so violent, that he could not concur in the planting the Christian religion itself in such a manner, much less a form of government. He therefore begged leave to quit his bishopric, and to retire; for he thought he was in some sort accessory to the violences done by others, since he was one of them, and all was pretended to be done to establish them and their order. There were, indeed, no violences committed in his diocese. He went round it

continually every year, preaching and catechizing from parish to parish. He continued in his private and ascetic course of life, and gave all his income, beyond the small expense of his own person, to the poor. He studied to raise in his clergy a greater sense of spiritual matters, and of the care of souls; and was in all respects a burning and shining light, highly esteemed by the greater part of his diocese. Even the presbyterians were much mollified, if not quite overcome, by his mild and heavenly course of life. The king seemed touched with the state that the country was in: he spoke very severely of Sharp, and assured Leighton he would quickly come to other measures, and put a stop to those violent methods; but he would by no means suffer him to quit his bishopric. So the king gave orders that the ecclesiastical commission should be discontinued, and signified his pleasure that another way of proceeding was necessary for his affairs." About 1670 Leighton became Archbishop of Glasgow, and in a sermon addressed to his clergy, "and in several discourses, both in public and private, exhorted them to look up more to God; to consider themselves as ministers of the cross of Christ; to bear the contempt and ill usage they met with as a cross laid on them for the exercise of their faith and patience; to lay aside all the appetites of revenge; to humble themselves before God; to have many days for secret fasting and prayers; and to meet often together, that they might quicken and assist one another in those holy exercises; and then they might expect blessings from heaven upon their labours." In 1672, the Archbishop's ill success in endeavouring to heal the religious disorders of his country, and the unjust suspicions entertained against his character by persons in power, determined him to retire from his see. On this subject the reader is referred to the *Christian Observer* for 1805, pp. 347, 348.

In 1684 Burnet, after a long absence from the Archbishop, met him in London; and for the last time. "I was amazed," says the historian, "to see him, at above seventy, look so fresh and well, that age seemed as it were to stand still with him. His hair was still black, and all his motions were lively. He had the same quickness of thought, and strength of memory, but, above all, the same heat and life of devotion, that I had ever seen in him. When I took notice to him, upon my first seeing him, how well he looked, he told me, he was very near his end for all that; and his work and journey both were now almost done. This at that time made no great impression on me. He was the next day taken with an oppression, and, as it seemed, with a cold and with stitches, which was indeed a pleurisy. He sunk so that both speech and sense went away of a sudden; and he continued panting about twelve hours; and then died, without pangs or convulsions. I was by him all the while.

"Thus I lost him, who had been for so many years the chief guide of my whole life. He had lived ten years in Sussex, in great privacy, dividing his time wholly between study and retirement, and the doing of good; for in the parish where he lived, and in the parishes round about, he was always employed in preaching, and in reading prayers. He distributed all he had in charities, choosing rather to have it go through other people's hands than his own; for I was his almoner in London. He had gathered a well-chosen library of curious, as well as useful, books; which he left to the diocese of Dunblane, for the use of the clergy there, that country being ill provided with books. He lamented oft to me the stupidity that he observed among the commons of England, who seemed to be much more insensible in the matters of religion, than the commons of Scotland were. He retained still a peculiar inclination to Scotland; and if

he had seen any prospect of doing good there, he would have gone and lived and died among them. In the short time that the affairs of Scotland were in the Duke of Monmouth's hands, that duke had been possessed with such an opinion of him, that he moved the king to write to him to go and at least live in Scotland, if he would not engage in a bishopric there. But that fell with that duke's credit. He was in his last years turned to a greater severity against popery than I had imagined a man of his temper, and of his largeness in point of opinion, was capable of. He spoke of the corruptions, of the secular spirit, and of the cruelty that appeared in that church, with an extraordinary concern; and lamented the shameful advances that we seemed to be making towards popery. He did this with a tenderness and an edge, that I did not expect from so recluse and mortified a man. He looked on the state the Church of England was in with very melancholy reflections, and was very uneasy at an expression then much used, that it was the best constituted church in the world. He thought it was truly so, with relation to the doctrine, the worship, and the main part of the government: but as to the administration, both with relation to the ecclesiastical courts, and the pastoral care, he looked on it as one of the most corrupt he had ever seen. He thought, we looked like a fair carcase of a body without a spirit; without that zeal, that strictness of life, and that laboriousness in the clergy, that became us.—There were two remarkable circumstances in his death. He used often to say, that if he were to choose a place to die in, it should be an inn; it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it. He added, that the officious tenderness and care of friends was an entanglement to a dying man; and that the unconcerned attendance of those that could

be procured in such a place would give less disturbance. And he obtained what he desired; for he died at the Bell Inn in Warwick Lane. Another circumstance was, that while he was bishop in Scotland he took what his tenants were pleased to pay him; so that there was a great arrear due, which was raised slowly by one whom he left in trust with his affairs there; and the last payment that he could expect from thence was returned up to him about six weeks before his death; so that his provisions and journey failed both at once. And thus in the several parts of this history I have given a very particular account of every thing relating to this apostolical man; whose life I would have writ, if I had not found proper places to bring the most material parts of it within this work. I reckon, that I owed this to that perfect friendship and fatherly care with which he had always treated me."

To the Editor of the Christian Observer.

I OBSERVED, some years ago, an inquiry in the *Christian Observer*, respecting the miracle mentioned in *Joshua x. 13*: "And the sun stood still, and the moon stayed," &c. Some remarks thereon appeared at the time, but they did not, in my apprehension, tend much to obviate the objections of those who are disposed to reject every thing related in the Bible which may be deemed miraculous. Some of the miracles recorded in Holy Writ, at which the sceptic may cast his darts, are, however, confirmed by the traditions and histories of nations very remote from the land of Judea; and that this is the case in the instance before us, appears by the following note on this text, in Purver's translation of the Bible, printed in 1764, and which therefore seems to me to deserve a place in the *Christian Observer*.

W. T.

"Reckoning this a year after the

Israelites entered Canaan, it amounts, by my tables, to 556 years after the death of Noah. Now the Chinese history has a tradition that the sun did not set in ten days, while the emperor Yao reigned. Days may be thought a mistake for hours, and both miracles to be the same; especially as the computation agrees: for after the decease of Fohi, their first emperor, who is counted to be Noah, the time is recorded thus:

	Y.	Am.
"Xinnum reigned.....	140	—140
"Hoamti	100	—240
"Xaohao	84	—324
"Chuenhio	78	—402
"Tico	70	—472
"Chi	8	—480
"Yao	100	—580

"So that this concurs with the Scriptures, and may be justly esteemed a testimony for it. Besides, China is so far eastward, that the time of the day there may be reckoned upwards of four hours later than in Canaan; which answers better still, as the Chinese report seems to intimate that the sun was towards its setting there. And according to the Scripture it was not just an artificial day, or twelve hours; so may rather be thought less than more, which that day itself is in the winter part of the year. The Chinese relation, on the other hand, having ten, might arise from this; that the sun was not there observed to stand still till an hour or more, which might easily be the case, especially if it was cloudy; and that may seem likely too, because they have no mention made of the moon. However, dials would not inform them how long it was, and they had scarce other instruments for it, besides such as hour-glasses. Thus, if we particularly examine and compare the accounts, they appear the more agreeable.

"The Copernican system of astronomy being now received and demonstrated, by it the moon's standing still may be accounted for, as that was useless with the sun: for the diurnal rotation of the earth, by

which it turns round like a wheel, being stopped, if the moon continued its course, the position of it to the earth, which it is about a month going round, would be altered but little: nay, the moon being a satellite of the earth, might stand still with it, as an effect of the earth's cessation, or that their mutual relation to one another, and the other heavenly bodies, might not be destroyed; not for any benefit it would be then to the Israelites. Thus the modern system of the universe, and the Scripture account, agree together, and mutually confirm each other. As it will be allowed the notion then was, that the sun went round the earth; if this piece of history had been fictitious, would not the authors, in consequence of that notion, have represented the sun only standing still, since there was no need of the moon? Whereas, that the sun might seem to stand still (in like manner as the moon seemed a light, Gen. i. 16), the earth really must; and so the moon would seem to stand likewise. This shews that the fact was true, since it could not be invented, and that Joshua did it by divine direction.

“The pitiful objections to this noble miracle—viz. of Maimonides, that God only enabled Joshua and his army to do as much execution in one day as would have taken up two (*More Nevoch*, part ii. cap. 39); of Spinosa, that it was nothing but a refraction of the sun's rays by the sky (*Tract. Theolog. Politic.* cap. 2.); of Grotius, that it is omitted in Hebrews viii. put for xi. (though mentioned Hab. iii. 11.); not to mention others more ridiculous, can really deserve no answer. Peiretus, as a person of extraordinary skill for making the miracles of Scripture natural, supposes it was the twilight, after sun-set, which Joshua mistook for the sun (*Præadamit.* lib. iv. 6.): whereas, without insisting on the sun's being in the middle of the sky, his staying under the earth to make the twilight longer than usual, would be as much a mi-

racle as to stay above it; and to create a new light might be a greater. Besides, the Israelites pursued their enemies; then returned to Makkedah; took it, and, slaying the five kings, hanged them up, some time before sun-set (ver. 19. 28.) To conclude; Le Clerc, who seems to have laboured it most, objects further, among other wretched trifling shifts, that Joshua would more probably pray for a longer day at sun-set than at noon: which would not invalidate the miracle, if it had been so: but the Israelites might not have had faith enough, upon Joshua's speaking to the sun to stand still at sun-set, then to have dispersed, and pursued their enemies to their several cities, for fear of dangers in the night. To the pretence that the same slaughter might have been made in two days as in that one, may be opposed, what is said by the Jews, that it was the day before the sabbath, as in *Pirke Eliez.* 52. However, two days would not do instead of that one; for, supposing the Amorites had been beat the first day, the second would not have served for pursuing them, since they might have got away in the night between: moreover, the terror of such a wonderful thing might be of great use to discourage the yet numerous enemies, according to what had been before (chap. ii. 9, 10, 11, and v. 1.), as well as encourage the Lord's people, and engage them to thankfulness and obedience, besides gloriously displaying the power and providence of God to future and perpetual ages.”—*Purver's Bible*, vol. i. p. 292.

For the Christian Observer.

ON THE NATURE AND SOURCE OF JOY
IN GOD.

I KNOW of no rule in religion more important than this; that we should form our ideas of spiritual subjects only from Scripture, and not from the opinions and customs prevalent in the world. Do we wish to un-

derstand, for example, the nature and effects of Christian faith? We ought not to form our conclusions respecting them from the current opinions of the Christian community in which we live. We ought to ascend to a purer and less questionable authority. We ought to listen to the apostles of our Lord. We ought to look to the faith and the practice of the first Christians. Christian faith appears, in the estimation of too many professed Christians, to be nothing more than a cold assent to the truths of revelation, which produces no impression on the heart, and has no material effect on the conduct. But faith, as it was understood by the apostles, is one of the most powerful and energetic principles which can influence men. Hear the apostle Paul, in the fifth chapter of his Epistle to the Romans, pointing out the effects which flow from it,—peace with God; a joyful hope of heaven; glorying even in tribulation; joy in God. It is this last effect, of *joy in God*, which I mean more particularly to consider in my present paper.

“And not only so,” that is, we not only have peace with God, and a good hope towards him; we not only are enabled to glory in tribulation, “but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.” This is certainly a higher effect of faith than any of the preceding. It implies something more than merely having peace with God, or rejoicing in the hope of eternal glory. It supposes a state of mind more noble and less selfish than the latter, and more highly advanced in the knowledge and love of God than the former. A Christian *joys*, or *rejoices*, in God.

This joy in God supposes, in the first place, that the character of him in whom we rejoice is both well known to us, and is contemplated by us with delight; not merely in that dry abstract way in which some reason concerning the nature of the divine Being, with as little interest as they

would concerning the laws by which the motion of the planets is directed, but with a deep and affecting sense of their excellency. Such a devout worshipper of God may be supposed to exclaim, while he meditates upon the character of the glorious Being whom he serves, “O Lord, my God, how excellent is thy name in all the earth, who hast set thy glory above the heavens! Who is like unto thee, O Lord? glorious in holiness, fearful in praises, doing wonders! Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, O thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? Thou hast a mighty arm: strong is thy hand, and high is thy right hand. None can stay thine arm, or say unto thee, What doest thou? How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves to thee. Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, thou art there also. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thine hand lead me, and thy right hand guide me. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! The Lord is good, and his tender mercy is over all his works. O give thanks unto the Lord, for he is good, because his mercy endureth for ever. Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is, to see thy power and glory, so as I have seen thee in the sanctuary.”

Thus we find the holy men of old, even those who did not

fully behold as we do the glory of the Lord displayed in Jesus Christ, actually rejoicing in the attributes and character of God.

Let us also consider the joyful frame with which the *works* of God may be contemplated by the Christian. And here, which way soever we turn our eyes, we shall have occasion to break forth into joyful admiration of the greatness and goodness of our God. Do we look upward to the starry *heavens*? "The heavens declare the glory of God, and the firmament sheweth his handy work." Do we survey the *earth*? "The earth is the Lord's, and all the fulness thereof; the world, and they that dwell therein. O Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches, so is the great and wide sea. The eyes of all wait upon thee, and thou givest them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good: thou hidest thy face, they are troubled: thou takest away their breath, they die and return to the earth." But above all, when we reflect on the great work of *redemption*, what abundant reasons have we for praise and joyful adoration! "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption, and he shall redeem Israel from all his sins. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, in whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace. Behold what manner of love the Father hath bestowed upon us, that

we should be called the sons of God! Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Rejoicing in the Lord comprises, in the third place, an admiring regard to his holy precepts. Without this, our joy in God would be an enthusiastic feeling, which could bring him no glory. We must always include, therefore, in our view of the glory of the Lord, the *excellency of his precepts*, and mingle the cordial approbation of them with our triumphant adoration of his perfections and works. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, *rejoicing the heart*; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. O Lord, how I love thy law! all the day long is my meditation on it. With my whole heart have I sought thee; O let me not wander from thy commandments. I delight to do thy will, O God; yea, thy law is written in my heart."

This view of the glory of God and the excellence of his precepts, will naturally be joined with a *ready acquiescence in his will*, which forms another branch of rejoicing in the Lord. "I know," will the devout worshipper of God exclaim, while he contemplates the wise and providential dispensations of the Most High, "I know that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled. It is the Lord, let him do as seemeth him good. *Thy will be done* in earth, as it is done in heaven."

Add to this one particular more, in order to complete the description of joy in God; and that is, such a *confidence in the relation he bears* to us, that we may be able to say with joyful hope, "This God is our God for ever and ever. I will say of the Lord, He is my refuge and my fortress, my God; in him will I trust. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Thou shalt guide me with thy counsel, and afterward receive me to glory. My flesh and heart faileth, but God is the strength of my heart, and my portion for ever. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope."

Such is the joy in God which his saints possess; such are the sentiments with which they contemplate his perfections and his works, and with which they rejoice in the safety and blessings they enjoy through him.

But what is the foundation of this holy joy? The apostle answers: We joy in God "*through our Lord Jesus Christ, by whom we have now received the atonement,*" or rather, as the Greek word is translated in other parts of this chapter, "reconciliation." Whether we are interested in God or not, he is equally a just object of adoration and joy. There is no defect in him of wisdom, goodness, and glory, whatever be the state of our minds towards him. The angels above rejoice in him continually, though we should be insensible of his power and greatness. But the display of goodness and mercy which he has made to us in particular, by the gift of his only begotten Son, a display which even the angels desire to contemplate, calls upon us, more particularly than any part of the creation, to adore him; and the love he has shewn to us warrants, in a more eminent degree, our peculiar joy in him. The Scripture represents us as being once afar off, but now brought nigh through the blood of Jesus. We

were lost, but are now found; we were ruined, but are now restored. The Son of God himself came down from heaven to make atonement for our sins, to reconcile us to the Father, to restore us to our lost privileges, to raise us to immortality and glory. By faith in him we become interested in all the blessings he freely gives to man; our sins are cancelled, and the love and mercy of God communicated to us.

The foundation, therefore, of all true joy in God must be laid in the knowledge of Jesus Christ, through whom we obtain reconciliation with God. Guilty as we have been, unworthy as we are of the mercy of God, he is willing to be reconciled to us through Christ; he invites us to draw near to him with confidence, as a reconciled Father in Christ Jesus; and, if we believe in Christ, he displays his love and tenderness towards us, in forgiving our sins freely, and enriching us with every blessing. It is the persuasion of this truth which communicates to us joyful views of the character of God. We apply to him by faith: we understand the nature of the state into which we are brought through him: we believe, and are filled with peace and joy in believing: we survey the glorious inheritance of the saints, contemplate the hope of their calling, and our souls are filled with joyful views of his goodness, who hath so abounded towards us in the riches of his grace. A joy in God, which is not built upon his mercy in Christ Jesus, does not stand upon a scriptural foundation, nor is it suited to the sinful state of man. That joy alone is truly desirable, which proceeds from a just belief of the revelation of the Gospel of our Lord Jesus Christ.

Let us here stop, to attend to the character of religion, as it is displayed by the sacred writers. By them it was always regarded as the source of the purest and most abiding joy. It was the spring of all their hopes, the centre of all their delights. They passed through this

troublesome world, rejoicing in hope, abounding in joy, through the knowledge of Christ. The Gospel was received by them as God's best gift, intended to afford a complete remedy for the evils of life; to make the poor rich, to comfort them that mourn, to give "the garment of praise for the spirit of heaviness." And is it not its obvious tendency to produce this joy? Does it not give us such expressions of the mercy and goodness of God, as may well make us joyful in his salvation?

Now, this is the view of the Gospel which every Christian ought to possess. But it is very evident that a great part of those who are called Christians are not thus affected by it. Religion rather tends to alarm their fears, than to excite their joy: it is considered too much in the light of a burden which they must bear, a task to which they must submit, a painful duty which they must fulfil. When the obligations of the Gospel are pressed upon them, the language of their hearts, if not of their lips, is apt to be: "Is all this necessary?" In other words, "Must all this be submitted to, in order to obtain heaven at last? Cannot I obtain a seat there upon easier terms than these?" Such questions indicate a view of religion fundamentally erroneous. They suppose that God requires of man to purchase heaven at a certain price, and that the terms are hard and unreasonable. But this is totally to mistake the very nature of religion, which was designed to be our *present* comfort and joy, the anticipation and earnest of heaven, as well as the way to its future possession. The Son of God came down upon earth to purchase eternal happiness for man, and on all who come to him he freely confers it as a gift; a gift of inestimable value, far too valuable to be purchased by any price which man can pay. He invites all men to apply to him for this blessing. He assures them, that if they become his servants, he will give them all things needful for their spiritual and

temporal welfare; grace here, and glory hereafter. He bids them rely on him with a steadfast confidence in the use of all the means of grace which he has appointed. He directs them to look to God as their Father, who is reconciled to them through their believing in him; and he commands them to rejoice in hope of the glory of God.

This view of the Gospel of Christ is, without doubt, essentially different from that of many nominal Christians. Too many are apt to look habitually to other things for enjoyment, to the world, its pleasures, wealth, or honours; and to religion only as a kind of necessary evil. Few regard the revelation of God as the grand, the only, the never-failing source of true peace and joy. How many, if they spoke honestly, would be heard to say; "My pleasure is derived from the increase of my wealth, from the enjoyment of worldly pleasure. As for religion, though it may be proper in a certain degree, yet it would interfere with my happiness, if I were to pay too much attention to it." What is this but to say, that religion is the source, not of happiness, but of misery? May the Spirit of God convince such persons of their error. Surely that good and gracious God, who ever is and must be the source of all true happiness, when he sent his Son in such wonderful love and mercy to mankind, could intend nothing but their benefit by his mission. It therefore argues a strange degree of weakness to suppose that his Gospel is not calculated to afford the highest happiness to man. See in what light the Scriptures represent the Gospel. It communicates peace with God; it inspires a lively hope of future glory; it enables us to glory even in tribulation; it teaches us to rejoice in God, and in Jesus Christ our Lord. Are these the effects of a system which interrupts happiness and produces melancholy? What can be the cause of this strange mistake respecting the Gospel? The cause seems to me

to be this, that men naturally love to indulge their corrupt appetites, and expect to derive happiness only from that indulgence. The Scriptures assure us, that in this point they are entirely mistaken; and experience might also serve, it would be conceived, to correct this error, since nothing can be more clear to a reflecting mind, than the disappointment which attends worldly and sensual pursuits. The Scriptures point out purer sources of joy; but till the mind is in some degree prepared and fitted to relish them, they are not valued. The soul requires to be renewed; and a spiritual taste must be communicated from above, ere spiritual things can be so enjoyed as to become the sources of happiness. "They that are after the flesh do mind the things of the flesh." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be."

But the Gospel holds out to man the means of recovery from this sad state. It holds out not only new sources of enjoyment, but a new capacity to relish them, which is wrought in him by the influence of the Holy Spirit. While men are in their natural state, they are not competent judges of the nature of the happiness that is to be derived from a renewal of the soul in the image of God. They feel religion to be a restraint, and therefore they suppose that it must invariably be so. Their minds are earthly, and therefore they love nothing but what is of the earth. They think they judge by experience, and that they have experience in their favour; but it is not a fair experience; it is not the experience of one who has walked in God's appointed way, and faithfully tried the measures which he has prescribed.

I would here remark, that it is a vain thing to expect the peace and the joy which the Gospel prescribes, from any half system of religion,—while the heart is divided between God and mammon. No—It is necessary to take a decided part.

Religion must not be considered as subsidiary to other things, while they have the chief place in our esteem; but all other things must bow to its commanding influence. The joy of the Gospel is of too pure and holy a nature to reside in the breast which is polluted by sin, or to share the heart which is divided by corrupt affections. It is in its nature incompatible with these. It is therefore only by an unreserved surrender of ourselves to God; by an habitual regulation of all our desires, inclinations, thoughts, and pursuits, by the laws of religion; by unequivocally seeking to derive our happiness immediately from God, that we can know what is the peace, and what the joy, which God gives to those who fear him. In vain shall we expect to possess the peace of God, or to be enabled to rejoice in him, till we seek him with our whole hearts.

This subject is also very important to my readers, as a touchstone to discover the true nature of their faith. Nothing can more clearly demonstrate the insufficiency of that faith which is generally held, than by comparing its effects with those which are attributed to faith in the sacred writings. Let us take some of the instances given by the apostle Paul.—True faith is said to inspire us with *hope of the glory of God*. But is this the effect of the common faith of the world? Is it not evident that in general persons derive no real enjoyment from the contemplation of a glorious immortality? Does their faith set it before them? Does it realize to them the blessed scenes above?—True faith is said to enable us to *glory in tribulations*. But does the common faith of nominal Christians produce such an effect? Does it enable man not only to support the trials of life with calmness, but even to rejoice under them, and to rejoice under them from such a consideration as the apostle has laid down?—True faith leads us to *rejoice in God through Jesus Christ*. But does the faith commonly pre-

valent produce such an effect? No: it permits men to rejoice in prosperity and in self-indulgence, but it does not set God before the soul as the supreme object of joy. It does not teach us to consider every thing besides as empty and unsatisfactory, and as interfering with our true enjoyments. It does not impart delightful views of the character and attributes of God. It does not produce a joyful contemplation of his works. It does not communicate a cordial approbation of his precepts. It does not instil a ready and joyful submission to his will. It does not inspire such language as we find the sacred writers to employ, or such sentiments as appear to have animated them. On the contrary, it is evident that such language and such sentiments would be generally regarded as strange and unnecessary, perhaps derided as enthusiastic.

I have only further to observe, that it becomes all who profess to be Christians, and hope to be partakers of the salvation of Christ, to inquire into the soundness of their faith; and I know of no way of examining it, but by searching whether its effects correspond with those described in Scripture. The Scriptures speak of a living and of a dead faith. It is a living faith to which the blessings of salvation are annexed: a dead faith is equally useless for present comfort, or for final benefit at the day of judgment. True faith confers *life*; life to the soul here: "we live by the faith of the Son of God, who loved us, and gave himself for us." This life consists in holy affections and heavenly pursuits. But a dead faith leaves the soul earthly minded, under the power and dominion of sin, without hope or joy in God. It is not enough, therefore, to believe in Christ, unless we believe with a true and living faith. Those will fall short of the grace of God, who rest contented with a nominal profession of Christianity, with a dead faith. And should I have the happiness of persuading any of my readers to seek for a better faith

than that which commonly prevails in the world, let me exhort them to begin forthwith to read the Scriptures with self-application and earnest prayer to God, that he, whose only gift faith is, would bestow it upon them. In this way, diligently persevered in, a degree of peace and joy will be obtained, which, as faith is strengthened, will ripen more and more into a blessed confidence in God, an abounding hope of glory, and a joy in God, and in Jesus Christ, through whom we have been reconciled to God.

N. D.

To the Editor of the Christian Observer.

On a visit lately to some valuable friends who make a profession of Christianity, and who, in most respects, *adorn* their profession, I was compelled to remark a few inconsistencies, which led to some general reflections on the subject. These reflections are too obvious not to have occurred to every thinking mind under the influence of religious truth; but as they are, nevertheless, among those things the importance of which familiarity does not lessen, I shall address them to you, Sir, in the humble hope that they may, if found worthy of insertion in your useful miscellany, meet the eye of some individual, who, conscious that they apply to him, may be led in future more scrupulously to adhere to his God and Saviour in all things.

The particular point which called for animadversion in my friend's conduct was, a want of economy in his expenditure. His establishment was unnecessarily large; his table too profuse; the dress of his wife, and the education of his children (especially his daughters), of a kind unsuitable to his situation and profession in life. Indeed, there was a general carelessness as to money concerns, which seemed likely to disable him from giving that good account of his stewardship which all ought to be prepared to render.

I am far from being a friend to the *levelling* principle. Civil distinctions, I am aware, must be maintained: moral order requires it: Christianity enforces it. But we should not lose sight of *other* distinctions. We should remember that the Christian is called "with a high and holy calling;" he should therefore be careful at once to maintain the privileges and perform the duties of his profession. The *privileges* of the Christian consist, in part, in an exemption from the slavery of custom and fashion; his *duties*, among other things, in so managing the property with which, by the bounty of Providence, he is invested, as that he shall "do good unto all men, specially those who are of the household of faith."

This, it may be said, is the very spirit by which a true Christian is actuated. I will allow that it is; that many, nay, that all *true* Christians are liberal and charitable: yet if, by the reduction of certain superfluous expences, more might be spared; so much more would that talent be improved, which God has put into our hands to be used for his glory, and the good of our fellow-creatures. It surely, then, behoves even the liberal and charitable to inquire, "May not one of these servants be lopped off from my establishment? May not some of these dishes be spared from my table? Will not less variety of dress be sufficient to my appearance in society; or a less expensive school be adequate to the education of my daughters?"

It will not, I think, be denied that Christians are bound by their profession to attend to the minutest parts of their conduct. Every thing *within* and *without* should undergo a constant and severe scrutiny; nor should they look to any other standard of judgment and practice, than that which is to be found in the Scriptures. This being admitted, how carefully and diligently should we investigate our actions, and the motives of our actions! how cau-

tious should we be of deeming any thing trivial, or of slight importance, which affects, in ever so slight a degree, that character which we are called upon to sustain! There is little cause for wonder, when persons not under the power of religion are inconsistent in their conduct, and unstable in their ways: but that those who have been brought to acknowledge the Gospel as their rule of life; who, from a sense of their guilt and depravity, have fled to Christ for salvation; who have been taught by his grace to discriminate between the outward profession and the inward sentiment, and who desire to exhibit their faith by their works; that they should depart from their principles, is indeed a proof of the weakness and corruption of the human heart, beyond, perhaps, any other evidence that can be adduced. It seems to me, that the Holy God is in no other way so much dishonoured: the affront seems more *personal*, if I may venture so to express myself. To commit sin of any kind is a most daring and gross offence; but to slight that grace whereby we are called to be his peculiar people, and to make it appear in the eyes of others as if it were incompetent to the purposes for which it was bestowed; to "grieve that Holy Spirit whereby we are sealed," is such an affront to the majesty of God, and to the love which he has manifested towards us, as seems to me to exceed every other offence by which his power, holiness, and goodness are insulted.

It will certainly be urged, and indeed in many cases it may be presumed, that much of this inconsistent conduct is to be attributed to inadvertency and thoughtlessness; but inadvertency and thoughtlessness are no sufficient excuse for degrading ourselves, lessening religion in the eyes of others, and dishonouring God. Inadvertency and thoughtlessness would be cured by strict self-examination, and an application to God for an increase of that wisdom and light, which alone lead to a true

discernment of our own hearts. "To those who have, shall be given." The gifts and grace of God, rightly used, would ensure the acquisition of more.

Many other causes might be assigned for this apparent dereliction of Christian principle, but there is one which seems to me to embrace them all; and this is, that *life is too highly prized*: too much importance is attached to it even by religious characters. We neglect the apostolic precepts, of weeping as though we wept not; rejoicing as though we rejoiced not; buying as though we possessed not. We look too far forward in our calculations about it. Its forms and comforts engross too much of our attention. Instead of a pilgrimage, we make it a place of rest. We eat, drink, and are merry; not sufficiently considering that time is short, and that the leading object of our present existence should be an habitual preparation for the life to come.

If it be here objected, that so narrow and contracted a view of the purposes of our present existence would be injurious to our interests as social and rational beings; I reply, that this is an extreme to which my remarks do not necessarily lead. We may live *in* the world, and yet live *above* it. We may enter into all the connections of life, and yet sit loose to them. We may cultivate all our native powers, and yet make them subordinate to the wisdom which is from above. We cannot, indeed, do this without the special grace of God; but this grace will be given to those who earnestly and unremittingly seek for it in the appointed way.

There is in human nature a propensity to run into extremes: in order to avoid one evil, we often approach too near another. Thus, in the present day, it appears to me that danger is incurred from growing too like the irreligious world in habits and manners. To escape the odium of an unsocial or narrow spirit, many most valuable and excel-

lent characters lay aside some distinctions which their Christianity, but for this, would lead them to assume: they yield in some points, with the view of conciliating regard to others. But, though the motive on which they act is amiable and praiseworthy, yet its effects require to be very narrowly watched. If it passes a certain bound, while the good will be doubtful, the evil will be sure. A near approximation to the world, in mere outward habits and manners, is apt to produce an intercourse and familiarity unfavourable to the steady exercise of pure and undefiled religion. The renewal spoken of in Scripture, is in the very "*spirit*" of our minds. Now, it appears to me, that this *spirit* is of so pure and subtile a nature, that it is difficult to be preserved in an atmosphere uncongenial to its own. The renewal may in part remain, but the spirit by which its energies are maintained in vigorous exercise, will be very likely to evaporate in a too frequent, or a too near, approach to those who are not under the influence of the same principle. While the tendency of the human heart to evil is so strong; while our attraction is still *downward*; it is not often safe to trust ourselves in situations where these natural tendencies may be increased. It is easier, as we all know, in our present state, to fall than to rise. While, therefore, we may indulge the pleasing, but too often fallacious, hope of being able by our encouragement or example to lead others in the *upward* path, we should never lose sight of the danger to which we are exposed of *their* drawing us with themselves into the *downward* one. We must live in the world, and among the people of the world; and we are commanded to have a conscience void of offence towards God and towards man: but to live *in* the world, and to be *of* the world, are two distinct things: and, though in the higher ranks of society especially, and in the present state of the visible church, some

sacrifices must be made to custom and opinion; yet whatever tends to a near assimilation, though it be but in outward things, will in time bring down the standard of universal practice. Here, then, as in all other cases and circumstances, where Christianity and Christians are concerned, our Lord's admonition cannot be too emphatically applied: "Watch any pray, lest ye enter into temptation."

H. E.

FAMILY SERMONS. No. VIII.

Rom. viii. 5, 6. *They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit: For to be carnally minded is death; but to be spiritually minded is life and peace.*

THE same truth is somewhat differently expressed in the thirteenth verse of the same chapter: "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

I. What is it, in the first place, *to be, or live after the flesh*? To live after the flesh, is to live according to the will of the flesh; that is, to pursue our natural inclinations; to follow our pride and vanity, our anger and passion, our love of ease and self-indulgence. It is to obey our appetites. It is to give way to our evil tempers. It is to do as we like; to go where we like; to say what we like; to spend our money and our time as we like. It is, in short, to live without any other law than that which our flesh—that is, our corrupt nature—lays upon us: it is to make our own passions, our own will, our own humour, our own worldly interest, our law, instead of the law of God.

We ought not, however, to suppose, that to live after the flesh necessarily means to live riotously. To hate all that is good, and to disregard decency and propriety; to yield ourselves up to vice and wick-

edness, or to lie down in sloth; is to live after the flesh in the strongest sense of the words. But we may also live after the flesh without proceeding thus far. The apostle observes, that "they that are after the flesh, *do mind* the things of the flesh; while they that are after the Spirit, *do mind* the things of the Spirit." What, then, are the things of the flesh? This expression clearly comprehends all the things which our flesh, or our corrupt nature, is prone eagerly to desire. I will therefore proceed to name some of those things of the flesh which we are inclined to covet, without suspecting that we are thereby violating the divine commandments.

1st, then, *The praise of men*, is one of the things of the flesh: it is a worldly object: our hearts naturally love it; and we are disposed to make it the chief motive of our actions. What a fond desire of admiration is there in many persons! Some wish to be admired for their beauty, some for their dress, some for their understanding or their wit; some for the rank which they have in life; some even for their morality or their religion. How do many hearts swell with vanity! Most of their conversation is respecting themselves. They speak of the things which they have seen, and of the wonders which they have done, and love to magnify the difficulty of doing them. They are ever contriving how to procure fresh praise; and they are mortified when they do not obtain it. Sinners as they are in the sight of God, their great object is Reputation among men.

Examine yourselves, whether this spirit be in you. In what does your common conversation chiefly consist? Does it turn on the things which you yourselves have done? By what motive are you most effectually set to work? Is it by the hope of gaining credit through the means of what you do? Remember, that so far as you are seeking that honour which cometh from men, you

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are living after the flesh. This love of credit is a part of the corruption of your nature. It must be denied. You ought, perhaps, to perform many of the same things in which you are now employed; but you must learn to do them from another motive, if you would enter into the kingdom of heaven.

I may here also notice the extreme jealousy of some people respecting their fame and credit. If you touch their honour, as it is called; if you touch, that is to say, their pride, it is as if you touched their life. They cannot disguise the mortification of their hearts.

2dly. *To live in order to please our natural appetites and passions*, even though we should not proceed to flagrant vice, is clearly to live after the flesh. Are we *anxious* that our food shall be very palatable, and our table excellently supplied? Do we make a great point of being in this respect comfortable, as we may be pleased to call it? Do we live in order that we may eat (as some have expressed it), instead of eating in order that we may live? Do we labour merely, or chiefly, in order that, by the produce of our industry, we may provide every indulgence for the body? Surely this is to live after the flesh. To live only that we may eat, is the life of a brute, rather than of a man. Have we not a soul to take care of, as well as a body? Have we not a God to worship, and a Saviour to praise and bless, and a Holy Spirit whose help we are bound to seek? I do not say that all care of the body is sinful; or that to desire comfortable refreshment is wrong; or that we ought to have no choice whatever as to the food we eat: far from it. But the thing which I blame is, the considering these to be the greater point, and the soul the smaller. For which then, let me ask, do you feel more eager; the nourishing of your soul, or the gratification of your body? If you care for the body most, then surely you must be said to be minding the

things of the flesh; and “if ye live after the flesh, ye shall die.” Try yourselves carefully on all these points, for many deceive themselves. “God forbid,” say they, “that we should not value our souls more than our bodies. We are not so ill instructed as to do this.” The soul, they admit, is more than the body, and ought to be more cared for. But do you in truth care more for it? Are you more mortified, for instance, at losing a good opportunity of instruction, which might be useful to your soul, than at some disappointment with respect to bodily indulgence? In laying down your plans in life, which do you most consult, the good of the body or that of the soul? Would you, for example, choose rather to live in a place where the word of God is preached, and where opportunities of prayer and praise are afforded, and pious friends abound, but where, nevertheless, you would have but an uncomfortable dwelling-place, a smaller income, and more slender fare;—or would you choose rather to dwell in a state where the inclinations of the flesh should be much indulged, but where, nevertheless, the Gospel should never reach your ears, where the Sabbath should be little observed, and the care of the soul disregarded? If you are honest, these are the questions by which you will try your religion. “They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.” Which do you mind most? that is the question.

3dly. *Bodily ease* is another subject on which I ought to dwell. Some persons toil indeed for a while; but it is only in order to obtain the more ease when the toil shall be over: they exert themselves for an hour or two, in order that they may then indulge for the day: or they resolve to spend their youth in work, for the sake of indulging themselves in idleness when they arrive at a more advanced age. O how much better would it be, to

labour now, in order that they may please God, and then leave it to his providence to determine what shall become of them when they go into the vale of life. Value not any earthly comforts as your chief good: God's favour is better than them all. In other words, "mind not the things of the flesh." Your very soul is made sensual by acting from these low motives.

Many deceive themselves in the following manner: they think that because they do not desire clearly vicious indulgences, and are not quite as vain or as luxurious as some, they have therefore a right, as they call it, to the comforts of life; and especially if they have earned them by previous labour. My brethren, I do not grudge you these comforts of life; I do not forbid you in a certain degree to desire them: but what I press upon you is, that you should value God's favour more than all these things; that you should love God's worship better even than your chief worldly joy; that you should be more zealous for his cause than for the attainment of the earthly thing which is most dear to you. Let me put to you this question: Do you so far refuse to indulge your ease, as to rise in the morning in sufficient time to afford you the opportunity of praying to God before you go to your worldly employment? Take heed that in this respect you mind not the things of the flesh, rather than the things of the Spirit.

II. But let us also explain shortly what is meant by "*the things of the Spirit*." Two characters are described in the text; they that are after the flesh, and they that are after the Spirit. The one, the apostle says, shall die; the other shall live: the one is going to hell; the other to heaven. We have described the one, let us now shortly describe the other.

To mind the things of the Spirit, is to mind those things with which the Holy Spirit of God is conver-

sant; it is to mind spiritual things. Now spiritual things are such as these.

Ist. God is a great spiritual object, which ought deeply to interest our minds. He it is that made us; he preserves us; he sees us at all times; and he will at last either take us to himself, or condemn us to everlasting fire. My Brethren, do you often meditate on this great God? Do you think of him on your bed? Do you think of him when you rise in the morning, and when you lie down at night? Does the thought of God often mix itself with your concerns? Do you ever ask yourself, Am I now doing that which God would have me to do? am I exercising that temper which God requires me to exercise? am I occupying myself in those thoughts which are pleasing in his sight? Now I would wish you to observe, that there is a contrariety between these thoughts of God, and those other worldly thoughts which were before spoken of: and hence it is said, that "the carnal mind" (the mind that is full of worldly things) "is enmity against God"—"so then, they that are in the flesh cannot please God." How opposite is a worldly spirit to true godliness! how opposite, to be aiming to shine in the eyes of men, and to be endeavouring to walk humbly with God! The vain and worldly man aims to obtain praise on account of his talents and achievements; but the godly man gives God the glory: he says, "All that I do is less than my duty; it is less than thou mightest require of me; and even this little is done by the help of thy good Spirit. Behold, I fall down before thy face with shame and humiliation of soul. Pardon, O Lord, all my negligences and sins; and accept me, not on account of any thing I have done, or shall ever hope to do, but on account of what thy son Jesus Christ hath done and suffered for me."—Do you not now see how the carnal mind is at enmity with God; how

the man whose mind is bent on worldly praise, must have his heart set against God; and how he whose heart is fully set on God, must be set against sin and vanity; so that these two are quite opposite to each other?

2dly. Jesus Christ is one of those great spiritual objects on which our thoughts and affections must be fixed, if we would hope to attain the kingdom of God. "If any man love not the Lord Jesus Christ," says the apostle, "let him be accursed." "What think *you* of Christ?" Is he often in your thoughts, and does the thought of him interest you when it occurs? Some perhaps will say, that they have not leisure to think on these religious subjects so much as they could wish; that their daily work fills up all their time; and that, being fatigued before night, they are forced to indulge themselves towards evening. But can any thoughts, then, be more delightful, than those which respect Jesus Christ? Is it a pleasure and a refreshment to let your thoughts run on about the world; and is it a weariness to employ yourself in thinking on your Saviour? I fear you are carnally minded; and "to be carnally minded is death; but to be spiritually minded is life and peace." To think of spiritual things, is the very best refreshment that our weary spirits can have: "it is life and peace," says the apostle. Acquaint yourselves then with the character of Christ; learn to understand the ends for which he came into the world, and to know your obligations to him; read the account given of him in the Scriptures; study the word of God for this end; and when you have stored your mind with some knowledge of Christ, then meditate concerning him: think how he suffered on the cross for your sake; how he was opposed, persecuted, and then crucified; how he rose from the dead, and became the first fruits of them that slept; how he ascended into heaven; and how

he promised that he will come again, in the glory of his Father, with all his holy angels. Are not meditations on these subjects as good as any other thoughts in which you can employ yourself?

3dly. Heaven, also, and the happiness of that blessed state, is a subject on which we should often dwell. There they serve God day and night in his temple. That is a place into which nothing shall enter that defileth. No pride has any entrance there; no vanity, no intemperance, no luxury, no ambition, no evil tempers, no wrath or malice, no falsehood and guile, no war and discord, no hatred one of another. There God reigns, and all the host around acknowledge him as God. There Christ sits at the right hand of God. There angels and archangels, and the spirits of just men made perfect, dwell together in peace, and harmony, and love. What is the objection, then, to these thoughts of heaven? O what a world is this! What complaining and quarrelling, what hypocrisy and deceit, what sullenness and pride, what vanity and shew, what wickedness and misery, abound in it! Why, therefore, should we not turn our thoughts to a better world? "To be spiritually minded is life and peace." If we think of spiritual things, we obtain spiritual life while we are thinking of them. We obtain peace also, in the midst of this troubled world: so that a spiritual mind is as happy as it is necessary.

And now, my brethren, ask yourselves solemnly, which of these two characters is yours? Are you carnally or spiritually minded? It is easy to discern the difference. Is all your anxiety about worldly things? Is all your conversation about them? "We look not," says the apostle, "at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal"—

"for our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." There are many whom he warns every Christian not to follow; and "of whom," says he, "I tell you even weeping"—"whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things."—In vain is it that one may boast of being less vicious than another, if all alike are carnal, and are engaged by nothing but worldly things. The grand distinction of the Bible is, into carnal and spiritual, into truly believing and unbelieving men.

Let me conclude by remarking, that nothing will so much subdue your tempers, bring down your pride, restrain your passions, forbid your hatred one of another; nothing, at the same time, will so much quicken you in your proper work, or fit you for being both happy and useful in this world, as having your

minds made spiritual, and exercised about the world to come. Every one, says the apostle, "that hath this hope" (meaning the Christian hope) "purifieth himself, even as God is pure." It will purify your motives, and at the same time animate you in your work; and it will make you also patient, thankful, and contented. Calmness, quietness, and moderation as to the affairs of this life; subdued tempers, affectionate and gentle words, uprightness also in every duty, and a cheerful resignation to the will of God; are some of the effects of a truly spiritual mind.

Now, therefore, "may the God of patience and consolation make you like minded one towards another; and fill you with all joy and peace in believing." "May he establish, strengthen, settle you, and make you perfect to do his will:" to whom be glory, and honour, and power, for ever and ever. Amen.

MISCELLANEOUS.

DIALOGUE BETWEEN A CLERGYMAN AND A COUNTRY GENTLEMAN, HIS PARISHIONER.

(Continued from p. 365.)

Clergyman. Well, Sir, have you thought any more of our conversation the other day?

Gentleman. Thought of it! Yes, and talked of it too. I have thought of nothing else.

C. You seemed a little offended when we were parting.

G. Offended! O no; not in the least. I might perhaps be piqued for the moment, for you appeared to have the advantage of me; but I am all good humour again to-day.

C. Well, and what say you now?

G. Say! Why, I say that I am against you; against you and every one of your party; and for good reasons too.

C. I trust, then, that I shall be permitted to know those reasons.

G. They are more than I can pretend to mention. I have heard a great deal about you since we last met; and to tell you the truth, I am become very skilful in some of these matters, though my knowledge, it must be owned, has been rather quickly acquired; but half an hour's learning, as they tell me, is sufficient to qualify me to contend with a person of your cast. I am told that you never talk with those who are on the other side, and that you are a very illiterate, superficial set of people.

C. Sir, I am most ready to talk with you now.

G. If you talk with me, you will find me to be very plain, and it will be your own fault if I offend you.

C. Assure yourself I shall not be offended.

G. Well, then, Sir; do you know that they call you a Calvinist?

C. A Calvinist! They may call me what they please. I certainly do not embrace all the opinions of Calvin.

G. But, Sir, you *are* a Calvinist, for every one says you are, and what every one says must be true: and a Calvinist is one who believes the most horrid things, aye, and acts conformably.

C. What are those things?

G. I cannot pretend to say exactly, but I know them to be very bad, and very contrary to what our Church requires; and therefore, by being a Calvinist, you are a heretic and schismatic. This, I mean, is what they tell me. I understand that you would have your coat stript off your back, if every one had his due.

C. The Church of England, I assure you, Sir, is to the full as Calvinistic in her doctrines as I am. My doubt is whether she may not be still more so.

G. The Church of England Calvinistic! What, Sir, do you insult your own mother-church? No, Sir! she is no friend, like you, to faith without works: she does not tell people that they may live as they like, for that all was settled and predestined ten thousand years ago; and once in grace always in grace; and so on. No, Sir! no; these are the fictions of your party, or, rather, they are the tenets of those fanatics who once overturned church and state. You tell people that if they will say as you say, then, whatever may be their life, their faith shall carry them to heaven. That is your doctrine. I know this to be the case; I am sure of it. Now, Sir, I beg leave to tell you that this is not my doctrine. I am for works. I am for a good life, as I observed before. A good life, I do again insist upon it, is the only thing to trust to.

C. A good life is undoubtedly a

good thing, and without it faith is vain; it is a mere name. Faith, if it be without works, is dead, being alone. An apostle, however, has said, that "by grace we are saved, through faith, and that not of ourselves; not of works, lest any man should boast."

G. Ah, Doctor! I perceive the cloven foot under all these sanctimonious sayings. What, I suppose this is some scriptural quotation. But, Sir, you pervert Scripture; you are noted for doing it; and I am sure, by this very language of yours, that you are a Calvinist. Now tell me, aye or no, do you believe in predestination?

C. Do you mean to ask, whether I believe in that predestination to life which "is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation?"

G. Shocking! detestable! Yes, Sir, that is what I ask, whether you believe; aye or no. You have described those horrible tenets most exactly. Speak out, Sir; I insist upon it that you speak out. Aye, aye, it is as plain as can be that you are a Calvinist, or you could not run on at this rate, with your strange heathenish phraseology. You have it all, I see, at your fingers' ends.

C. My dear Sir, the expressions which I have used are a part of the article of our own Church on this subject.

G. Article of our own Church! You do not mean an article required by her to be believed: you mean an article to be rejected.

C. It is part of an article to be believed.

G. A *part* of an article! And does not the further part proceed to contradict it?

C. To qualify it, but certainly not to contradict it.

G. My good Sir, are you in earnest?

C. My friend, this subject is not one of which the discussion will, at present, be very profitable to us: it is, indeed, full of difficulty. Let me, however, suggest to you a little caution in charging men with being false to the Church, and heretical in their faith, because they profess, in some sense, to believe in predestination.

G. To tell you the truth, I never read your articles in my life, and I can hardly believe you; but I most readily consent to change the subject.

C. What else have you to charge against my religion?

G. To charge! Why, every thing bad. You say, as I told you before, that a man is saved by faith, and not by works; don't you?

C. I say, that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings."

G. Aye, "by faith, and not for our own works." That is exactly the heresy which you are charged with.

C. Why, Sir, I have again quoted one of the articles of the Church.

G. Articles of the Church again! What, does our Church say that we are to be saved by our faith?

C. It says that we are justified by faith only.

G. By faith only! Faith and works, you mean. I have been told that faith and works *together* are the condition of our justification. I think that was the expression. I do not understand much of these points myself; but I happen to have been talking with those who do, and I am sure that works must have some share in the matter.

C. Our article says that they have no share in our justification.

G. Well, I am quite perplexed; I have conversed for almost an hour together with a clerical friend on this very point, and he is very

learned indeed upon it. My head almost went round towards the end of the discussion, but I am pretty sure his words were, that faith and works together are the condition of our justification. Does the article say "Faith only?"

C. It says that we are justified by faith only.

G. Does it say that faith only is the condition?

C. It says nothing of conditions, one way or the other.

G. I am more and more perplexed. I am determined that some day or other I will go myself and look at the articles.

C. It would be still better to go yourself some day and look at the Scriptures.

G. Well, to be sure that would be the best mode of settling the difficulty. I am half determined never to believe any one of you parsons. There is a strange difference among you.

C. The difficulty in itself is not great. I have already remarked to you that man is corrupt, and that he stands in need of a moral change. If he is corrupt, he is guilty; and, being guilty, he also stands in need of pardon. It is therefore on the footing of a criminal suing for forgiveness, that he must approach his Creator.

G. But must he not deserve this forgiveness?

C. It is not forgiveness, if he deserves it.

G. But what do you mean by saying, that it is by grace, *through faith*, that he must be saved; for I think that was your expression?

C. It was an expression which I borrowed from Scripture. I mean by it, as doubtless the Scripture also means, that we must exercise faith in God, as a God of mercy; and faith in Christ, as the Mediator through whom we obtain that mercy. Faith refers to God, as the God of grace, the whole praise of our salvation; and thus implies a renunciation of that claim of works, to

which, while we are ignorant of our corruption and guilt, we so naturally cling.

G. I think I begin to perceive what you mean by your talk about faith and grace. It appeared a strange jargon at first.

C. I mean, Sir, that you must throw yourself on the mercy of God, through Christ, for the pardon of the multitude of your past offences, as well as implore his help to change the course and manner of your life. You have to implore pardon for what is past, as well as grace to help you in time to come.

G. Your language seems now, though not very civil, to be orthodox enough. But why did you not express yourself thus at first?

C. The theological controversy, Sir, began to-day on your side: you have betrayed in it but too much ignorance of that Gospel, into the profession of which you wished me to baptize your child; and I fear that even now you do not bring into this subject a sufficiently serious or humble mind: for a sound theology is one thing, and a practical acquaintance with the characteristic doctrines of the Gospel is another.

G. How comes it that there is so much prejudice against you, Doctor? You seem to be a reasonable man when one has spent half an hour in talking with you. They nevertheless tell me you are a great enthusiast.

C. We ought not to concern ourselves too much about what people say of us. There are enthusiasts in the world; and they who do not like our strictness, naturally confound us with the enthusiasts, with whom, indeed, we hold some principles in common.

G. But why do you hold principles in common with the enthusiasts?

C. Because some of their principles are right. They may be right in points in which the world, and even churchmen, may be wrong.

G. It is a great pity that you

should confound yourself with enthusiasts.

C. This cannot be helped. You yourself, the other day, confounded me with the most extravagant of them. It was the natural effect of your ignorance of Christian doctrine.

G. But, Sir, they tell me also that you are righteous overmuch.

C. That I am too strict?

G. Aye, I suppose that to be what is meant.

C. You charged me and my party, as you called us, only a few minutes ago, with letting men live as they liked—in other words, with being too lax—and now it seems we are too strict.

G. Nay, I only repeat what I have heard. But are not all of you very grave and melancholy? I think I see a turn to sadness in your very tenets.

C. You should acquaint yourself more fully with them, and should also learn something of the nature of religious joy. There really is a cheerfulness in religion, which, though not discovered at first, is, I had almost said, characteristic of it. I question whether thankfulness is not the predominating spirit of a Christian.

G. I have heard of some *very* religious people being very melancholy.

C. Say rather some who are thought very religious people.

G. Why, are they not religious if they are sad?

C. They are not so religious as if they were not sad.

G. Well, but they are in high credit for religion.

C. Perhaps in too high credit.

G. And, then, all you religious people are so censorious.

C. In the name of no small number of religious persons whom I know, I deny the charge. There is a distinction on this subject to which I wish that you would attend. We say that certain things are sins which you do not consider as such;

that our very prejudices are sins, and especially our prejudices against either the Gospel in general, or the several doctrines of it, since they must arise from some corruption in the heart; that pride, vanity, selfishness, and even inconsideration, are sins; that it is not merely a sin to do evil, but that it also is a sin not to do good. We go by the law of God; we place this straight rule before us, and deem every deviation to be criminal. You, on the other hand, judge of right and wrong chiefly by the prevailing practice. What all men do, or seem to you to do, is, in your account, excusable, if not proper and right. Now, the censoriousness of which you complain, arises out of our view of the nature of moral good and evil. It consists, not in our charging men with doing that which they have not done, and which you forbear to impute to them, but in our denominating those things sinful which all sides admit to be practised. You yourself, for example, when we had our last conversation, admitted very freely that you idled away your time, and did little good with your money; that you were occasionally profane, and were apt to be in a passion; and that both yourself and all your neighbours were habitually actuated by vanity and selfishness. "To be sure," (said you) "every man is a little vain, and every man is for himself." You insisted that there were no such good persons as I described, and justified your practice by a comparison with that of others. If I recollect right, I was less general than you in my charge of vanity and selfishness.

G. Well, Sir, and I do still insist that all men are vain and selfish; they are so either more or less: and religious people, as well as the rest, though they may have the art of hiding these faults, if faults they are, a little better than we.

C. Is it not a further proof of your censoriousness, that you assume religious people to be actuated, no less than others, by vanity and sel-

fishness, though you admit that appearances are the other way?

G. Ah, Doctor! you are clever in argument; but, say what you will, you religious people are a very disagreeable set of men, and I would not be so religious as you, no, not for the world. Why, I should lose all my good-humour, and all my popularity also; I should not have a friend left, except perhaps some two or three persons as dull and melancholy as myself. I am now deemed, as I believe I told you before, one of the pleasantest, best-tempered men in our whole county; so easy and accommodating; so cheerful myself, and so fond of communicating cheerfulness to others, that every face is lighted up at seeing me. All the men I meet know me, and more than half of them shake hands with me, aye, and half the women too. Now, if I were religious, I suppose I must begin to shoulder one man, and turn my back upon another, and shut my door in the face of a third, on the ground that none of them were good enough to speak to me. Why, Sir, I myself once knew one of your very religious people, who shut his door on all the world, and fell into such moping and melancholy ways, that he was reputed one of the most disagreeable men alive; aye, and I am told that he really was quite rough and ill-humoured in his very family, insomuch that his children did not like him, and his servants could hardly live with him. But you devout people, as I am told, reckon nothing upon temper. If you are but devout, you may be as disagreeable as you please to your fellow-creatures: and you quarrel, as I am well assured, among yourselves. You sometimes dispute most violently about this and that doctrine, and about the comparative goodness of this and that preacher: and though you never are ambitious, I suppose, about worldly things—oh no! that would be very sinful—yet you may be as ambitious as you will to be at the head of your sect,

or to be of more and more consequence in it. Doctor, I presume that you will be very angry with me for speaking the truth so freely; but I told you, when I begun, that I should let out to you my whole mind, if I went at all into these subjects.

C. Sir, you have secured me against being angry, by thus freely expressing your expectation that I should be so: and, indeed, if you had not thus put me on my guard, I hope that I should not have been offended with you. To speak fairly, you have just now uttered some truth, as well as manifested much prejudice. You have described the real faults of some religious people, but you have represented these as characteristic of them all. You have reminded me of a sentiment which I have often expressed in those pious circles to which you consider me as belonging, that religion is often wounded in the house of her friends, and even of some of those friends who have the reputation of being the most zealous for her.

G. Well, Doctor, I am glad you admit that there is some truth in what I say, and that even your saints have their infirmities as well as other people. I am told, that, though our faults are of a different nature, yet if you sum up their faults, and then sum up ours, the balance will, on the whole, be in our favour. Pray what think you; are not anger and malice, and evil speaking, as bad as profaneness, and drunkenness, and so forth?

C. I scarcely know which are worst, since I find them all equally condemned in my Bible. I hope that I am myself as much on my guard against the one as against the other; and so indeed are no small number of religious people.

G. And why are not all religious people on their guard against the faults you speak of?

C. All truly religious people are more or less on their guard in this respect; but some of them, being

carried away by zeal for doctrinal truth, and being perhaps embarked in controversy, imagine they do God service by being a little bitter against their adversary; for a man may be of a right doctrine, and yet of a wrong spirit. Besides, it belongs to human nature to grow warm in every cause in which it is engaged; and thus the warmth even of religious zeal too easily degenerates into passion and violence.

G. But why need they be so bitter? and why abuse one another? They should keep their abuse for us.

C. I have little to say in defence of the spirit of which we are speaking.

G. Doctor, you should guard your friends on this point. You cannot think how we laugh at you for the rudeness of your controversies with each other.

C. I do; and to tell you the truth, I am in no very good odour with some men of religious character on this account.

G. You in bad odour with men of religious character! I had lumped you all together; I thought you were all exactly of one cast.

C. O, Sir! you know little of the interior of our society. There is many a wolf in sheep's clothes; there are many tares among the wheat.

G. Doctor, let me give you a piece of advice. I would separate myself from all those violent and angry spirits of whom you speak; aye, and from the enthusiasts too, and from the melancholy people; and, in short, from all the canting and whining, sectarian, vulgar, discreditable people with whom, I understand, that you are connected.

C. Sir, I may possibly be confounded with such persons, but I am not conscious of being connected with them.

G. The very circumstance of your being confounded with them, shews that you must be connected, more or less. Now, if I were you, I would turn every man of that sort

out of my house; I would never speak to them; I would abuse them in all companies, and thus shew that I was not a man of their cast; for you cannot conceive how strong a prejudice there is against you on account of your supposed connection with the very men whom, I perceive, that you so much dislike.

C. There is much good in some who are a little infected with these faults; much more good than in many with whom you would recommend it to me to associate; and not a few of those whom both you and others so violently suspect, are perhaps, on the whole, far more exemplary than myself.

G. Well, I own that nothing would so much hurt my pride as to be confounded with a mob of low enthusiasts.

C. This is one of the trials which a Christian in these days is called upon to bear. He ought not to turn his back even on the weakest of his Christian brethren. Where, indeed, is the piety which is altogether pure? They who are extravagantly afraid of enthusiasm, commonly fall too much into the ways of the world. You seem very little afraid of error on that side; and yet there is our great danger.

G. Doctor, indeed you are too much for me; I see that I must think a little more on this subject. Fare you well. I shall tell my friends of the defence which you have made, and they will be quite surprised to find what a sober man you are.

C. I am afraid that, after all, I must be content to be accounted an enthusiast among the generality of persons in your circle. Fare you well. I thank you for your freedom.

To the Editor of the Christian Observer.

I AM a warm and steady friend to ecclesiastical establishments; and consider the present moment as so

big with danger to that with which Providence has favoured us, that I cannot resist the opportunity afforded by your admirable work to furnish my quota to its defence.

As, however, it is my intention to occupy but a small portion of the time of your readers, I shall confine myself, First, to a slight survey of what I conceive to be the particular dangers of the establishment at the present moment; and, Secondly, to the statement of a single fact, which in my opinion is decisive of the line of duty which we ought to pursue under existing circumstances.

The dangers of the establishment are not, I conceive, precisely what they used to be.

At a former period, for instance, popery had friends lurking in every corner of the realm; and at times, as for instance in the reign of Elizabeth, who knew popery to be too powerful a guardian of the rights of the crown to be its implacable enemy, and as in that of Charles II. and James I., who were its staunch friends, the papal power assumed an aspect truly formidable to the established institutions. This cause of danger is, however, so dwindled, at least in this part of the British empire, that I can conceive scarcely any circumstances which would restore it to life and vigour.

The next formidable enemies of the establishment to the papists, were the avowed opponents of the papists. A body of men driving things to excess on one side, is ordinarily apt to create a body of men equally desirous of driving matters to the like excess on the opposite side. This was the fact in Great Britain. The nonconformists, with doctrinal principles more congenial to the establishment than the papists, were still more formidable enemies to it. Many of them were factious, suspicious, contumacious, and innovating, and were disposed to resist, not only the authority actually constituted, but all authority whatsoever. They suspected popery in every movement of the crown or re-

gulation of the church. In their estimation, the smallest grain of this leaven would be sure in time to leaven the whole lump, and even a single seed sown upon English soil would inevitably spring into a tree large enough to wither the whole land by the shade of its branches.

The Church of England, under the mild and judicious administration of Cranmer, had rejected nothing of Roman Catholic ordination which could *safely* be retained. It was not presumptuous enough to prefer, at least without a careful scrutiny, its own inventions to institutions which had existed for ages, and some of which at least had the sanction of the highest antiquity in their favour. Driven from the embrace of her aged parent by necessity, she shewed no disposition to irritate where she could not approve. She incorporated such small parts of the forms, the music, and the institutions of the Church of Rome as were not in themselves unscriptural, with those which she herself had appointed, as better suited to the genius of Christianity. At moderation such as this the heated spirits of the nonconformists spurned. Popery, according to them, had poisoned every thing she had touched; and the simplest of her forms was calculated to carry all the vices of her system into the heart of the sanctuary. In this disposition of mind, the sign of the cross in baptism, the surplice, the absolution, were all accursed things; and the peace of the nation, and the blood of their sovereign, were thought cheap sacrifices to get rid of them. It is almost incredible in what awful language the dissidents of different ages denounce these immaterial forms, little suspecting that there is scarcely less of formality in that religion which condemns every use of particular forms, than in that which conceives these forms to be necessary or effectual for our salvation. It is evident there could be no safety for the establishment, whilst this spirit was abroad; and,

indeed, the crimes and disorders of the commonwealth leave no room for speculation as to its possible consequences.

This state of things, however, was founded upon absurdities too palpable to outlast the immediate circumstances which gave it birth. As the consequences of papal tyranny and profligacy became less visible, men ceased by degrees to associate any thing terrific with the sign of the cross, or the surplice: and at the present moment there are many dissidents who can view them with tolerable composure; and who can admit a man to be a preacher of the Gospel, though his hand in baptism continually impresses the one, and his shoulders be shrowded in the other.

Popery, then, being disarmed of her power, and nonconformity of much of her fastidiousness and contumacy, what are the actual dangers of the establishment?

It is beside the purpose I have in view, to examine, among the sources of danger to the establishment, the negligence and worldliness of many of her clergy: this church, alas! and every other, have always found the worst enemies to be *intra mœnia*. Neither is it my design to dwell upon the numbers, strength, and zeal of the methodists, whose inroads upon the establishment appear to me more formidable by far than those of the old dissenters. The observations I have to make apply to a class of men less fortified, I should hope, in their hostility to the church establishment than either the present race of methodists, or the ancient puritans.

It appears to me that there is, among the different sets of professing Christians; among those of the methodists who most closely adhere to the discipline of Mr. Wesley; among the old orthodox dissenters; and, what is worse, among many pious individuals belonging to the establishment, a large class of men, who, without feeling or avowing any hostility to the established

church, consider its existence as wholly a matter of indifference. Their principle is to protect Christianity, not the establishment which professes it; to uphold the inward church, but to leave the outward to its fate. They contend that Christianity can thrive under any form of administration; that the evils and benefits of an alliance of church and state are nearly balanced; that by a firm union of men of piety of all distinctions, religion will flourish, though the establishment be in ruins. Now it is this spirit of indifference to establishments amongst men not their avowed enemies; it is the elevation of an inward church at the expence of the outward; it is the notion that religion can be equally well administered by any form, by no form, or by every various form; it is this spirit from which I conceive that most is to be apprehended. Open hostility becomes often less formidable through its excesses. The opposition of bad men loses much of its efficiency by its causing the good more closely to incorporate. But the class of whom I am speaking are hurried into no excesses, and are, many of them, calculated to adorn any institution of which they profess themselves members. "*Quoniam talis sit utinam noster esset*" is our sentiment, and wish, and prayer, concerning such individuals.

I would entreat the attention of such men, first, to the few following observations, and then to the very important fact with which they are accompanied.

In the first place, let it be observed, that in the only instance (besides the disputed instance of Christianity) where God interfered for the administration of his religion; among the Jews; he fortified it by an establishment. In this instance there was also an intimate alliance between church and state.

Secondly, there are many instances of Christianity struggling through a series of trials and afflictions

when guarded by an establishment; coping, as in the sixteenth century, with the machinations of papacy; surviving, as in the reign of Charles I., the disgrace heaped upon her by her avowed friends; resisting, as in that of Charles II., the hurricane of universal profligacy; and, though for a long period buried in the ruins of national morals, at length reviving, rising as from the grave, shaking off the dust from her head, and putting on the garments of holiness; resuming much of her ancient sanctity; sending forth a multitude of preachers, who may challenge comparison with many of her best servants in her best days. Without an establishment there is no instance of a similar revival.

Thirdly, there is no single instance upon record where religion has long survived an establishment. Its temporary vigour has soon decayed, and its prosperity been darkened, by the gradual indifference, defection, and final apostasy of its adherents. This last assertion brings me to the statement of the *fact*, which I promised.

It has been usual to attempt to controvert this argument by alleging the case of America. We have been told to look at her, and see what the simple energy of sound religion can do without the foreign aid of establishments. It is the case of America, then, that I now mean to lay before your readers. I shall first endeavour to state, what appears to be the amount of the provision there made for the maintenance of religion; and secondly, I shall trace out, as far as my scanty materials will allow, the consequences of this inadequate provision. The external state of religion in America will be seen distinctly by the following table*.

* For this table, and many of the observations in this paper, I am indebted to Ranken's Importance of Religious Establishments, corrected by means of Morse's Geography.

	No Religious Creed.	Faith in God.	Faith in the Gospel.	Faith in the Old and New Test.	Faith in the Protest. Religion.	No Provision for the Clergy.	Have confirmed Provision made before the War.	Made new Provision.	Full Provision.	Use a Formal Test.
1. New Hampshire .	1					1				
2. Massachusetts . .			1						1	1
3. Rhode Island . .		1				1				1
4. Connecticut . . .	1					1				
5. New York	1						1	1		
6. New Jersey . . .					1	1				1
7. Pennsylvania . .		1					1			1
8. Delaware	1					1				
9. Maryland	1							1		
10. Virginia	1					1				
11. North Carolina .		1		1	1	1				1
12. South Carolina .	1					1				
13. Georgia					1	1				1
14. Vermont				1	1					1
15. Kentucky	1					1				
Total	8	3	1	2	4	10	2	2	1	7

Now from this table, which I have every reason to think accurate, it appears, in the first place, that the united provinces are not to be considered as in the condition of a country without an establishment, and that what of the religion survives may be sustained by the imperfect establishments existing in many of the provinces. Indeed, so far is America from being without establishments, that only half the divisions of the country can be said to be in that condition. Out of fifteen states, it is true that eight have no religious creed or public

accredited faith, and ten have no provision for the maintenance of the clergy; but, on the other hand, seven states employ tests. Massachusetts has a complete establishment.

Secondly, The full consequences of this system of imperfect establishments are not yet felt in America. Time has not been given for the evils consequent on such an arrangement to come to maturity. But as far as the argument reaches, it is altogether in our favour. Religion, in many provinces, is altogether in ruins; and in the rest the

dilapidations are great. Throughout the whole continent a principle of decay is visible, and every thing indicates the speedy downfall, not only of the regular fabrics of religion in the land, but of the miserable hovels in which her disciples have hitherto found a refuge.

A person distinguished by his rank, virtue, and talents, has transmitted the following account to this country.

"In consequence of the want of a religious establishment in America, infidelity daily increases, and the very semblance of religion decays rapidly. The congregations are fewest where the population is greatest, and are not likely to increase. Many presbyterian ministers have been dismissed by their congregations, without any complaint either against their life or doctrine. There are only three presbyterian congregations in Philadelphia, all which were erected under the English government. They have been endeavouring, for these thirty years past, to erect a fourth congregation, but have not yet been successful. As there is no professor of divinity in many of the seminaries of this country, students put themselves under the care of any minister that they choose. Every minister in the country is also a farmer, and has more dependence on his farm, than on his stipend, for subsistence. For although congregations in the country subscribe at an average for about ninety pounds sterling a year for their minister, yet subscribing and paying are two very different things in

this country. No law can oblige the subscribers to pay their subscriptions, as they sometimes ask time, and when that is expired, they plead the statute of limitations. A country minister, therefore, generally speaking, is obliged to work at the plough and waggon, like another farmer; for servants do little work in this country; and most of them can only spare two hours, on Saturday's afternoon, to prepare their sermons, and to instruct their students in divinity."

Similar testimony might be extracted from other sources. It may be added, that there are now in the country letters from various persons in America, stating the general indifference to the interests of religion to be such, that, unless the Christian liberality of individuals on this side of the Atlantic afford the necessary rescue, the race of orthodox ministers is likely soon to be extinct. Here, then, is the result of an experiment made under the most favourable circumstances. Such is the state of America, that she now petitions to re-light her extinguished fires at the altars of that church she once contemptuously deserted.

Every argument would, I think, be likely to weaken the impression which this striking fact is calculated to make; and I shall conclude by expressing my earnest desire that the neutrals in the contest between the church and the dissidents may discover the wisdom and the duty of openly and avowedly ranging themselves under the banners of the former. C.

REVIEW OF NEW PUBLICATIONS.

Review of MILNER'S Sermons. Vol. II.

(Concluded from p. 450.)

THE anxiety evinced by the author of the volume before us to connect

the doctrine of election with holiness of life, leads us to point out, as another of its distinguishing features, its highly *practical tendency*. This is intimated in the title, and exem-

plified in every part of the volume. Whatever be the peculiar subject of the sermon, it is invariably directed either to form, confirm, or perfect, the practical Christian, "that he may be thoroughly furnished unto all good works." With the exception indeed of one discourse on the "Nature and Necessity of Christian Humility," and of another on the "Happy Effects of fearing alway, and the Danger of Presumption," particular good or evil tempers, virtues, or vices, are not professedly and separately discussed. But the necessity, obligations, and general nature of Christian holiness; the leading dispositions and conduct of the true believer; together with many of the particular graces and virtues which adorn his character, are either more or less copiously stated and delineated in all these sermons. Thus in a discourse on "the Benefits derived to Believers from the Resurrection of Christ," from Coloss. iii. 1—8, the author urges the duty of setting the affections on things above, and mortifying corrupt and earthly passions.

"Let us here," he says, "make use of our Saviour's rule, to try men by their fruits, whether they have faith in him. Certain it is, by this rule, that all those whose affections are set upon the earth are not Christians. How many such there are in this congregation, judge ye. What! be Christians, that is, be 'risen with Christ' from the death of sin to the life of righteousness, and yet be employed in thought, word, and deed, from morning till night, in nothing but earthly concerns! The stale, hypocritical way of evading conviction on this head, by saying, 'we must be industrious and take care of our families,' will not avail. Spirit of God! do thou shew the guilty that it is the work of their heart chiefly, not of their hands, that renders them obnoxious to the Divine wrath. You ought indeed to take care of your families. But where are your hearts? Do they not rove entirely after the world? Your sins cost you not so much grief as your losses in trade. Many are such slaves to money, that they cannot keep out the ideas of business on the Lord's day. Are you as earnest and laborious to have your children lovers of God, as you are to have

them rich and affluent? Is the voice of prayer heard in your families? When do you converse with your acquaintance about heavenly things? But I am labouring to prove what is self-evident. Speak, Conscience, to every individual concerned. Are not their passions quite still on the affairs of the soul? Are they not all alive for this earth? Will conscience allow *these* to be Christians, though they may attend Christian ordinances, or even have just Christian notions! Intend they not, as soon as they leave this place, to shake off any convictions of guilt that may have fastened on them here? May the Spirit of God prevent their foolish designs, and grant that some souls that are here may be caught in the Gospel net. They will then see they need something more than moral lectures on generosity and avarice to make them Christians; that they are dead in sins, and need to rise with Christ to a new state, that their affections may be changed also. May this point be infixed on their souls, as the one necessary object of their pursuit, to become *one with Christ* by a living faith! And may those who know they believe in Christ, as above described, prove the reality of their union with him by their heavenly-mindedness." p. 384, 385.

Again :

"Since, then, ye look for such unspeakable mercies, and since the happiness you seek has holiness in its very nature, and is in reserve for you in heaven, not on earth, it follows, 'mortify therefore your members which are on the earth.' In Christ you have already a sure victory over sin, and the members of the old man; shew, then, the power of this victory, in your constant practice, by daily overcoming, and gaining ground more and more over your natural lusts, even to their utter destruction. You are saved 'by grace through faith,' and because you are saved, therefore be holy in your lives. Salvation by faith, and the renewal of the man in inward practical holiness, have both, you see, a necessary place in the Gospel scheme. No man can ever see God without both." p. 383.

"The whole that I mean on this all-important affair, is thus expressed by the author of the Epistle to the Ephesians. 'For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Ye then that are 'risen with Christ,' practise what the apostle exhorts you to. De-

sire heavenly things. Shew by your charity and liberality that earthly things engage not your affections. Humble yourselves, and be ever looking up to Jesus, your life, for strength, and expect with patience and joy his last appearance, that will crown your felicity." p. 389.

Similar views and sentiments occur in the interesting sermon from 2 Cor. iv. 16—18, which closes the volume, preached on occasion of the death of the Rev. Dr. Clarke, Mr. Milner's predecessor, whom he survived only a few months, and which contains, as the editor observes, his dying testimony to the necessity of being heavenly-minded as a preparation for future happiness.

"God looketh at the heart!" says the author. "Can we say with the Psalmist, 'whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee?' This single mark of heavenly-mindedness is decisive of the character. As our desires are, so are we. He who supremely desires to be with Christ; who prefers that enjoyment which the Gospel offers of heavenly things to every thing earthly; who is a stranger upon earth, sensible of his natural guilt, receives God's chief mercy in Christ Jesus with all thankfulness, and waits for the coming of his Saviour to complete that felicity of which he has here the earnest by the Holy Spirit, he is the Christian. Hence alone St. Paul could rejoice and patiently endure, and be faithful unto death. If in this life only he had hope in Christ, he would have been, as he says elsewhere, most miserable.

"Those whose affections are earthly will either faint or despair under sufferings, or will walk in forbidden ways to relieve themselves. How can such expect to be owned by Christ at the last day? Indeed, how perfectly unsuited are their notions and taste to the kingdom of heaven! It is impossible that they should be admitted there, or even be happy if they could be admitted. 'These shall go away into everlasting punishment.' They are Scripture words, brethren. If you would escape the wrath to come, you must firmly believe that you are in real danger, and that there is no hope while you remain unconverted. For 'except a man be born again he cannot see the kingdom of God.' To be heavenly-minded, then, is absolutely necessary: no man ought to allow himself in the hope of salvation, till he is." p. 490, 491.

"Let me intreat you, brethren, to apply
CHRIST. OBSERV. No. 92.

these considerations to yourselves, as you see cause; and if many have reason to conclude that they never yet have duly believed Christianity, let them give up their ruinous false confidence, and learn divine wisdom before it be too late. In the mean time let the grand motive, Christian faith, be distinctly understood and have its due weight on your minds. Much instruction concerning it is afforded from the chapter before us, and the next. They teach us that faith is a realizing principle. The Christian looks at things invisible, and not at things visible. He walks by faith, not by sight. While he feels the miseries of this short life, he faints not, because of the prospect of an exceeding and eternal weight of glory; knowing that He who raised up the Lord Jesus, shall raise up him also by Jesus, and present him with all genuine believers. Such a Christian has a divine light shining in his heart, by which he sees the glory of God in the face of Jesus Christ, and while he knows and confesses his total unworthiness, he yet can rejoice in God's mercy through Christ forgiving all his sins, and imputing righteousness to him. Whoever is thus influenced by the spirit of Christian faith, will find old things passing away and every thing made new. Like the sun illuminating a dark place, every object receives a new tincture from the light of faith, and is gilded with a pleasing brightness. The gloom of distress and the melancholy of woe are dispersed, and 'the path of the just becomes a shining light that shineth more and more unto the perfect day.'" p. 493, 494.

We turn aside for a single moment from our course, in order to lay before our readers a pleasing sketch of the character of Dr. Clarke, which is given in this sermon. May it lead those who read it to imitate his patience, faith, and love!

"He was, brethren, heavenly-minded. He was not so naturally. No man ever was heavenly-minded by nature since sin entered into the world, except the Lord from heaven, who came to take away our sins, and in whom was no sin. But your lamented pastor was made so through divine grace; and the grand spring which produced this change was faith in Jesus Christ; not that poor, barren, counterfeit of nominal profession, which is the great disgrace of the Christian name, but a lively dependance on God's free unmerited mercy through Christ. You knew his activity, meekness, compassion, and unwearied efforts to do good, and to promote every

liberal and beneficent plan for the relief of misery, and to check the torrent of vice and impiety; in which last endeavour he was content to suffer reproach, and to bear the calumnies of the wicked and profane. This, however, is a species of persecution which, in every age, all faithful followers of Christ must expect. But amidst all these his good works, he viewed himself as an unprofitable servant, and in one of the last conversations I had with him, I well remember what a deep and strong sense he expressed of the preciousness of Christ and his salvation. His confidential friends know how much he felt the sinfulness of nature, how thankful he was for the grace of the Gospel, and how perfectly convinced of the emptiness of that nominal religion with which it has been but too fashionable for men to content themselves.

"But affliction was his lot, and his peculiar affliction consisted in extreme debility of body. Serious and conscientious as he certainly was, decidedly on the side of godliness, and opposite to that of profaneness, I do not hesitate to say that his light affliction, wrought for him an 'exceeding and eternal weight of glory,' through the sanctification of the Holy Spirit which accompanied it. For of him it was eminently true, that though his 'outward man' was perishing, yet his 'inward man' was 'renewed day by day.' He felt in his own experience the uncertainty of all worldly things, and the suddenness of his departure reads a lecture to us all on the vanity of this life, with a louder sound than I can give it.

"Notwithstanding the extreme debility of his frame, divine strength was made perfect in his weakness, and he could with the apostle glory in his infirmities, that the power of Christ might rest upon him. Through affliction, by the divine blessing, he remarkably grew in grace, attained that strength and firmness of Christian faith and love, which he evidently displayed among us. Though happily for himself, he was removed from us at a time when we had reason to hope that his remaining in the flesh might have been more profitable than ever. But God's ways are not as man's. It behoves us reverently to acquiesce in the divine disposals." p. 498—500.

Besides the general exhortations to holiness which occur in these and other sermons in this volume, and the practical treatment of every subject, there are several discourses which are in this view peculiarly important. Such is the 14th, on

Prov. xix. 3: "The foolishness of man perverteth his way, and his heart fretteth against the Lord." In this sermon, the author points out various instances in which the folly of man leads him into difficulties and unhappiness for which he has to blame himself only, but which he ungratefully attributes to his Maker; and he, at the same time, directs to the proper remedy of such evils.

The succeeding sermon, from Eccles. vii. 13, exhibits a view of our situation in the present world, which, though far from being pleasing, or such as we are naturally disposed to form, is founded on Scripture and experience, and deserves to be seriously considered by those who are apt to place an undue value on the world, and to expect too much happiness in it. Lest any, however, more especially the young, should be discouraged by the sombre cast of this discourse, we would recommend them to contrast it with the 22d, on "the temporal Advantages of Godliness;" in which the happiness resulting from a life of true religion is displayed in an animated and attractive manner. Let those, then, who are pursuing happiness, attend to the view which is given of its nature and sources in this discourse, and, indeed, throughout the volume before us; for similar sentiments pervade the whole, and afford an encouraging picture of the solid peace and joy which are to be derived from the Gospel. We could willingly dwell longer on this important subject, and extract copiously from Mr. Milner; but our limits forbid us to enlarge upon it. Under this head, therefore, of the practical tenor of his discourses, we shall only further refer to the 21st sermon, on Prov. xvii. 16: "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" which we would particularly recommend to the younger part of our readers.

The knowledge of human nature, and the discrimination of characters, which are displayed in this volume,

form another of its excellencies. With very little of what is generally called knowledge of the world, Mr. Milner appears to have studied deeply from the Scriptures, from self-examination, and the observation of others, the nature of man; and, in consequence, to have become well acquainted with his moral wants and weaknesses. He has bent his chief force in these discourses, as in all his writings, against the self-righteous pride and the worldly disposition of mankind, and has exposed the various forms and appearances which these prevailing evils assume amongst different classes of society. The subtle traces of unbelief, insincerity, and imperfection, which are too frequently to be discerned by an accurate observer amongst professed disciples of Christ, and the distinguishing marks of real Christians, are delineated with much acuteness, and render the volume before us an useful touchstone of religious character. The extracts which we have already given will serve to exemplify the truth of this remark: we would only, therefore, for the further illustration of it, refer to the sermon from Prov. xxx. 12, entitled, "The Self-deceiver shewn to Himself:" from which we shall present our readers with a few passages that deserve the serious attention of all professed Christians.

"False professors do not take all one course; there is a large variety in their cases. I can only undertake to point out some of the most common, and the most striking. These men heard the doctrine of the Gospel. They attended to it. Their consciences were, probably, stirred up and awakened. Their curiosity was excited. They were gratified with a new fund of knowledge. Salvation by grace grew a pleasing sound. The comforts of free and full justification by Jesus Christ, which contrite and humbled spirits, who have the most right to them, hardly dare venture to make their own, are fearlessly grasped by these arrogant spirits. Nay they are even encouraged, from hence, to cast off the fear of God: and though they live uncharitably, selfishly, carelessly, and proudly, they suppose they shall still be

saved by the grace of Jesus Christ. There are many ways of proving to them how they abuse the grace of God, but one is so obvious that it may seem a wonderful instance of the power of Satan's delusion, that it does not strike their minds.

"You know, that 'the tree is known by its fruits.' As you know more of the Scriptures than the ignorant Pharisee, you can prove to him, and justly too, that the faith of the Gospel which justifies a man through Christ, teaches him to live soberly, righteously, and godly. You can tell him that a man who really believes in Christ, will live holy, though not perfectly so, yet that he will live holy, and be a new creature, in all his dispositions and practice.

"Now this you maintain to be true. 'Thou then that teachest another, teachest thou not thyself?' Look at your life since your fangled conversion began. You are not called on to examine your conduct, before that period, with this view, but since. Is it not astonishing that you should not see, that your life is no more according to godliness, since your religion began, than before? Is it not as fruitless as ever? What good do you more than formerly? Are not your tempers as violent, your dispositions as worldly, your conversation as trifling, your views as selfish, and your taste as earthly as before? Name any one essential alteration that has taken place in you. A new creature! a great change indeed! If any man be in Christ, he is one. 'Old things are passed away; behold all things are become new.' So great a change must be visible in the temper and conduct. The whole course of the desires must be altered, and this cannot be, unless it is followed by a very great alteration in the practice. Now as no such change has taken place in your case, as you are what you always were, it is certain you are deceived. 'This is the victory that overcometh the world, even our faith.' You are still like the rest of the world, and therefore are not in the faith. O that this plain state of the case may lead you to know yourselves, and bring you to seek God afresh, and as for the first time." p. 105—107.

Mr. Milner proceeds to trace the self-deceived professor of Christianity through some other stages, and touches with force, yet with candour and charity, on the changes which men of this description sometimes undergo, by associating, under a notion of greater purity, first with one and then with another sect of Christians; and after stating at large their

leading defects, he addresses them in the following pointed and awakening terms.

"False professor! Thou hast this day been weighed, and found wanting. Thou knowest how to prove the Gospel doctrines, as truths of God's word, and to distinguish them in a measure from false doctrine. But look inward, and see how thou hast received them. Never hast thou mourned for thy inbred guilt and pollution. Thou art not burdened, nor distressed for sin, nor ever hast been, so as to make thee come truly to Christ. A faith grounded on the promises of the Gospel is what thou art a stranger to. Thy life and conversation shew what thou art: worldly-minded, selfish, proud, without tenderness of conscience, without any practical communion with Christ in thy soul, from day to day. Thy eagerness for the world, and the ungoverned state of thy passions and lusts, too plainly shew what thou art. It is certain that the truly regenerate are entirely distinct from men of the world. They are 'the salt of the earth and the light of the world.' Now do recollect since thy supposed conversion, if thou canst, what fruit has appeared in thy life superior to that of persons who make no profession of religion at all. What dost thou for God, and his Christ, and his cause in the world more than they do? What honour dost thou bring to the Gospel by thy words, or deeds? What victory hast thou gained over thy passions? In what one instance art thou materially changed for the better? And if thou art at a loss what to answer, if no one can see thee more charitable, more humble, more heavenly-minded, more conscientious, more upright than thou wast formerly, or than those are who profess nothing, what shouldst thou think? Oh, but thy heart is hard! It is more difficult to move thee, than those who never heard the Gospel sound. But get thee to thy closet, and pray in secret, and see if thou canst profit by these hints, and be affected with thy danger. God may meet thee with true conviction, and give thee repentance unto life." pp. 114--116.

The former volume of Mr. Milner's sermons contained some well-drawn sketches of Scripture characters, and we regret that the editor has not inserted in the present some discourses of a similar kind. There is, however, one sermon in this volume, entitled "an affectionate Admonition to Seamen," which we hope to

see reprinted as a separate tract, for dispersion amongst that numerous and important class of men, to whom it was originally addressed, and for whose benefit it is happily adapted.

We have not yet exhausted the topics of commendation which have occurred to us from the perusal of this volume; but the observations we have further to make will with greater propriety follow a few remarks of a different nature, which we feel it to be our duty not to withhold, and which will relate to the defects that strike us in these sermons; but as they are very similar to those which we have already noticed in our review of the former volume, it will be unnecessary to dwell upon them at any great length.

The points which we conceive to be deserving of some animadversion in these discourses, may be almost entirely referred to the head either of *looseness and inaccuracy of style*, of *too strong and unguarded*, or of *hasty and low expressions* on particular subjects. We are well aware of the powerful apology which may be, and indeed has been, pleaded for every defect of this kind, from the consideration of the circumstances under which Mr. Milner composed his sermons, and of the peculiar disadvantages with which posthumous writings must ever appear before the public. This apology would have effectually restrained us from any observations of a critical nature, if with respect to some points on which we shall have occasion to comment, a defence had not been studiously urged, and with respect to others, the example and authority of Mr. Milner might not lead to pernicious consequences.

For the *inaccuracy* of the style, we certainly think the editor, and not the author, to blame. Had Mr. Milner given these sermons to the public, he would have deemed it his duty to revise them with care, to correct all the grammatical errors, to substitute other expressions for such as were doubtful or obscure,

and even to alter the construction of his sentences, when perspicuity would thereby have been promoted. Justice to Mr. Milner seems to us to have required that a similar course should have been pursued by his editor; and that if his sermons were presented to the world at all, they should appear in as correct a form as was consistent with their identity. A very slight use of the editor's pen would have done much to remove this objection.

Of the expressions which we consider as too strong and unguarded, and which may, therefore, by the unstable and unwise, be misconstrued and misapplied, we shall only select a few instances to justify our remark. Thus, when it is said, at the close of the second sermon, to those who are *earnestly* seeking the salvation of their souls, "You find you must part with all, even your righteousness, for Christ. You have no strength for this. Into Christ's arms you fall as the clay, and there lie. He raises you by faith. He tells you his victory is yours." We apprehend, that these are expressions which, though conveying, when explained, great and important truths, may yet, without such explanation, be misinterpreted and abused. The danger of them arises from their short and elliptical form, which, though allowable when considered as notes of a sermon to be expanded and explained by the preacher, are certainly too laconic and obscure to be submitted, *without* such explanation, to the public eye. We object, on similar grounds, to the expression, "*Make free with this Justifier of the ungodly,*" p. 79; and doubt the propriety of saying, as in the sermon on the conversion of St. Matthew, "They," that is, self-righteous persons, or as they are here and elsewhere somewhat inaccurately called, *Pharisees*, "see not the filthiness of their own natures. The *least insight* into that, will always dispose a man to think no otherwise of himself *than as the vilest of the*

vile: for it inclines a man to think none so vile as himself." We know in what manner these expressions may be explained, and would not press them too literally. We would only point them out as specimens of that strong and unqualified mode of assertion, which, however it may be explained, cannot, we think, be justly admired or safely imitated.

We cannot help also regretting, that in those passages, where the inutility of all attempts to save and sanctify ourselves *by our own strength*, is properly insisted on, care is not always taken to shew that exertion, and the utmost exertion, *but in the strength of divine grace*, is nevertheless requisite. We regret this, not only as tending to favour that system of acquiescence in a low and defective state of Christian attainments, which we fear is but too prevalent, and which, indeed, we might infer from this very volume to be too prevalent, among religious persons; but as giving an unfair impression of Mr. Milner's views on this subject. Who more anxiously than Mr. Milner pressed upon his flock the necessity of never intermitting their vigilance, of never ceasing to pray, to strive, to run, to combat? If he found it necessary to warn the religious inquirer against self-dependence, in the same breath would he have pointed to the Saviour, on whom he was to cast his burden, whose aid he was to invoke, whose Spirit he was to implore and to cherish, in whose all-sufficiency he was to exert himself to the uttermost. This being the general tenor of Mr. Milner's preaching, as well as the unquestionable bent of his sentiments, it certainly would have been desirable that he should have been guarded from misconstruction and abuse in this instance, as we are persuaded he himself would have done had he edited his own sermons.

Besides expressions of this kind, we referred to others, which are objectionable as being *too low and colloquial*. These are so frequent in

the volume before us that they cannot escape the notice of our readers; but we forbear to bring them forward, because such an insulated exposure of these words might produce an effect which we are particularly anxious to avoid. We mention them, however, for the sake of introducing a few general remarks on a subject with which they are closely connected. The carelessness which marks the style of these sermons is thus noticed and defended by the editor in his preface. "The literary fame of the excellent author has been less consulted in the selection, than the edification of the Christian reader. In all his ministrations Mr. Milner was known to have had this object solely at heart, *even to the utter contempt* of every ornament of style, and display of learning. He thought with the apostle, whom he so much admired, that to affect 'wisdom of words' was to make 'the cross of Christ of none effect,' and that 'to the poor the Gospel is preached,' is a circumstance which ought to characterize the labours of the servant as well as those of his divine Master. 'This plainness of speech,' though it may diminish the value of these sermons in the eyes of critics, and mere readers of taste, will add to their value with humble persons, who in the simplicity and godly sincerity of their hearts are seeking instruction." Exactly in unison with this account of Mr. Milner's style in this volume, is a remarkable passage in the 12th sermon, in which the author himself states his sentiments on this subject. "I said 'a plain expository view.' To be very studious in quest of the ornaments of speech ill becomes, in general, a minister of Christ, and is ill adapted to Christian subjects. But in what relates to heart-work, to the application of divine things to the conscience, it is peculiarly unsuitable. 'My speech, and my preaching,' says the apostle, 'was not with enticing words of man's wisdom, but in demonstration of the Spirit and

of power.' A negligent plainness will most powerfully reach those hearts, who are likely to be benefited by thoughts which are purely spiritual. As for those who love to have their ears tickled with smooth language, and are looking only for entertainment in well-turned periods, instead of desiring the words of eternal life, they ought not to be gratified; nor can they, but at the expence of divine truth itself. For such is its nature, that *it cannot endure an ornamented style*. It loses much of its strength, generally speaking, when clothed in such a dress. The Holy Spirit will have nothing at all to do with the laboured oratory, which is calculated to raise those kind of sensations in which many think the feelings of true virtue consist."—With many of the sentiments expressed in the two preceding passages, it is perfectly obvious that we must cordially agree. It is unquestionable that the style of a Christian minister, either in preaching or writing, ought to be plain, and, generally speaking, unambitious of ornament; but this by no means authorizes him to use, for the instruction even of the plainest people, expressions which are too low and familiar; which are indicative of carelessness and negligence; which are easily susceptible of ridicule; and may be as easily converted into the cant phraseology of empty professors of religion. It is against terms of this description that we object, and not to merely simple, or even colloquial, expressions, in the case of parochial instruction, which are not chargeable with these faults, or liable to these dangers.

But there is something further in the preceding extracts which we think deserving of observation. There appears to be a disposition, both in the author of the sermons before us, and in his editor, to undervalue the use both of reasoning and eloquence when employed on sacred subjects. Similar sentiments have often been expressed by good

men, and we have more than once had occasion to notice them. We are inclined to believe, that in the present case all that was intended to be conveyed by the passages which we have quoted, was a renunciation of all *laboured* and *affected* oratory, as inconsistent with that gravity and simplicity of style which so peculiarly becomes the Christian minister. But the manner in which this sentiment is expressed would lead the reader to imagine, that every attempt at logical argument, or at correct or eloquent language, in a preacher, was not only to be avoided, but despised and rejected with *contempt*. This is supported by the alleged authority of St. Paul, who declares to the Corinthians that his preaching was not with "the enticing words" of man's wisdom. But who does not know that the apostle is here disclaiming the false and artificial oratory of the later Greek rhetoricians, and not the legitimate use of true eloquence? This has been justly defined to be the art of persuasion; and who was, in this view, more powerfully eloquent than St. Paul himself? A similar use has been made of the apostle's caution against philosophy and science, falsely so called, as if he had intended to forbid the exercise of right reason, or the introduction of true philosophy in matters of religion. The arguments which have been urged on *this* point are most acutely and triumphantly refuted by the incomparable Hooker*, and, with a slight variation of terms, would equally apply to the present subject. The truth is, that, instead of dissuasives from the cultivation of real eloquence, we have long needed exhortations to the pursuit of it; and we have no hesitation in declaring it to be our deliberate opinion, that if it were more attended to by our preachers, the effect of their discourses would probably be much greater. This, however, is

not the place for a more extended discussion of this important subject. We would only wish for the present to guard against the misinterpretation of our sentiments. Let it not then be thought, that it is our intention to recommend the cultivation of mere human eloquence, from the precepts of Aristotle, Cicero, and Quintilian, and the study of the best models of ancient oratory (although we would certainly advise this); or that we conceive the success of a Christian preacher to be primarily dependent on his eloquence. We cannot justly be suspected of this; and what we have to add on this point will be sufficient to support us against such a charge. For, notwithstanding the foregoing remarks on some censurable expressions in the volume under our review, we, in fact, deem Mr. Milner himself a considerable master of true Christian eloquence. He had early formed his style on that of the ancient classical writers, and had imbibed much of the spirit of the eloquent apostle of the Gentiles; and it would, in consequence, be easy to produce from his discourses numerous specimens of pure and powerful oratory, which our limits will not allow of our extracting, but which cannot but have been observed and admired by every reader of sound Christian taste and judgment.

The grand source, however, of Mr. Milner's eloquence, as it was of the great apostle whom he so closely followed, was his thorough acquaintance with Christian faith, his deep conviction of its value and importance, and, above all, *his heartfelt experience of its power*. It is to this *master excellence* that we would, in conclusion, direct the attention of our readers, as the main spring of all that is great and useful in these discourses. Mr. Milner had thoroughly studied his Bible, and his own heart, and deeply felt the subjects of which he treats. Hence arose his seriousness and so-

* See Eccles. Polity, book iii, § 8.

lemnity; his humility and self-renunciation; his lively views of faith in Jesus Christ; the experimental and practical tenor of his sermons; his acquaintance with human characters; his powerful expositions of scriptural truths; his persuasive exhortations to Christian faith and holiness. We know not, indeed, where to look for a more striking example of a soul over which Christianity was completely triumphant, than to the character of Mr. Milner. We could only have wished, that the editor of his writings had taken the liberty, which we are sure the venerable author would have not only excused, but approved, of altering or expunging the expressions which may justly offend readers of taste, and which really disfigure his productions, and lessen their influence; and we trust that if, as we earnestly hope, he should hereafter favour the world with another volume of his discourses, he will not shrink from this office of justice to his character, and of usefulness to the public. In the mean time, we cannot express a more important wish for our country and the world at large, than that the great Head of the Church may raise up in every nation men of a similar stamp with the author before us; and that the clergy of our land may more especially imbibe that exalted spirit of Christian faith and piety which so eminently distinguished and adorned his character.

Memoirs of Frederick and Margaret Klopstock. Translated from the German. By the Author of "Fragments in Prose and Verse." London: Cadell. 1808. 12mo. pp. 236. price 6s.

UNACQUAINTED as we are with the literature of Germany, except through the medium of translations, we shall not pretend to amuse our readers with remarks upon it. The evils which the productions of the German press have contributed to

propagate during the last twenty years, have proved a fruitful topic of declamation, and, if we may judge from the specimens which have met our eye, the declamation has not been misplaced. The sacrilegious boldness of their biblical critics, we have more than once had occasion to denounce; and we cannot too strongly guard the theologians who honour our work with their notice, against catching any portion of that unholy familiarity with which too many of them approach the most awful and affecting subjects. This spirit may be considered as a curious contrast to the sickly sensibility, which forms, as we apprehend, to our young men and misses, the most powerful attraction in the plays and novels imported from Germany and done into English; and which serves to varnish, and even to recommend, every thing that is profligate in sentiment and vicious in conduct. The extent of the mischiefs which German literature is believed to have produced, makes us more forward to notice any works proceeding from the same quarter, which may tend to counteract the evil. This, indeed, appears to have been the chief object which the editor (who we understand to be Miss Bowdler) proposed to herself in giving these *Memoirs* to the public; and we gladly embrace this opportunity of seconding her benevolent intentions. Klopstock, "the Milton of Germany," is here exhibited, not "as the first poet of his age," though to that praise he has also a legitimate claim, but as the tenderest husband, the kindest friend, the most amiable of men, the genuine disciple of Christ. This man, observes the editor, "is scarcely known in England; while on the stage, and in the closet, the principles and morals of the rising generation are corrupted by an inundation of German literature, in which the boldest flights of genius, the noblest sentiments, and the most interesting feelings, are

too often employed to betray the unsuspecting heart." With this man we will now proceed to bring our readers acquainted.

Frederick Gottlieb Klopstock was born at Quedlingburg in 1724, and was the eldest of eleven children. During the first thirteen years of his life he lived in his father's house, under the care of a private tutor. The next three years he passed at a public school at Quedlingburg, preparatory to his introduction to college, which he entered at the age of sixteen. His father, who had hitherto proceeded on a system of indulgence, and had allowed him to devote much of his time to athletic exercises and sports, now represented to him the necessity of applying assiduously to his studies. This counsel was not lost upon him. He soon "acquired a perfect knowledge of the classics, entered into all the beauties of the ancient authors, and while he followed with rapture the bold flights of their original genius, he fed a flame within himself which was soon to burst forth in full lustre." Virgil was his favourite author, and he chose him for his model, in the resolution he formed, after trying the strength of his wing in short poetical excursions, of producing an epic poem; a species of composition hitherto unknown in Germany. The indignation he felt at some Frenchman, who denied to the Germans any talent for poetry, concurred with more legitimate motives in provoking him to this grand effort. After much doubt and hesitation as to a subject, he at last formed the plan of his *Messiah*: and this choice, it appears, he made before he was acquainted with the *Paradise Lost*; a poem of which he became afterwards a most passionate admirer. In speaking of his project to his friend Bodmer, he observes: "How happy shall I be, if by the completion of the *Messiah* I may contribute somewhat to the glory of our great and divine religion! How sweet and transporting is this idea

to my mind! That is my great reward."

For his poetical talent Klopstock was evidently indebted to nature, and not to cultivation. In his early years he had scarcely any access to poetical writings. His father's library did not contain a single poet, though it contained many Bibles. This blessed book his taste soon distinguished from all others. While yet a child he made it his constant companion, and thus became thoroughly acquainted with the figurative language with which it abounds. The magnificent descriptions and glowing imagery contained in the book of Job and in the Prophets, laid strong hold on his mind; nor was he less affected by those pathetic passages which represent fallen man as finding mercy at the hands of his offended God; while the view he obtained from Scripture of the greatness and glory of the Messiah excited lively feelings of love and grateful adoration. "From this turn of mind sprung a style of writing full of poetry, before he had ever seen a verse, or knew any thing of prosody."

At nineteen Klopstock entered the university of Jena; but, disgusted with the scholastic theology and metaphysical subtleties which formed its chief pursuits, he removed to the university of Leipsic. While at Jena, he composed the first three books of the *Messiah*, in hexameter verse, being the first attempt which had been made to introduce that metre into the German language. It was first communicated to some literary friends at Leipsic, whose admiration animated him to prosecute the plan he had sketched out, although the public taste was not yet prepared to relish the lofty flights of his genius. In the course of three or four years, however, this poem awakened an extraordinary degree of interest in Germany. Both its friends and enemies were numerous. Preachers quoted it from the pulpit; Christians loved it, because it served to excite

their devout feelings; the Swiss critics, especially Bodmer, extolled it with enthusiasm; and at length its intrinsic excellence overcame all opposition.

After two years' residence at Leipsic, in 1748 Klopstock, being in straitened circumstances, undertook the care of the children of a relation. Here he became acquainted with a lady, to whom he formed a tender attachment, but who was insensible to his attractions, and gave her hand to another. This unsuccessful passion appears to have embittered two years of his life. The Danish minister, Count Bernstorff, being much struck with his poem, recommended him, about this time, to the king of Denmark, by whom he was invited to reside at Copenhagen, on a pension, which relieved him, for the remainder of his life, from pecuniary care, and left him at liberty to pursue his studies. In his way to Copenhagen, in 1751, he passed through Hamburg, and there first saw the lovely Margareta Möller; and although two years before he had said he should "love only once," this lady soon consoled him for his former severe disappointment, and in about three years more made him "the happiest of men." An account of the commencement and progress of their acquaintance is given by Mrs. Klopstock herself, in a letter to Mr. Richardson, the English novelist; and as it appears to us to be very characteristic of the German manner (certainly no English woman of our acquaintance would have written thus to a stranger whom she had never seen, and to whom she was writing only for the second time), we shall give it at length. We think it proper, however, to warn our fair readers, that while we are disposed to smile at Mrs. Klopstock's simplicity, and while we admire, as they will believe, her devotion to her husband, we are far from recommending to their imitation, in similar circumstances, either the sudden determi-

nation of her affections to an unknown object, or the undisguised frankness of her present communication.

"You will know all what concerns me. Love, dear sir, is all what me concerns, and love shall be all what I will tell you in this letter. In one happy night I read my husband's poem, the Messiah. I was extremely touched with it. The next day I asked one of his friends, who was the author of this poem? and this was the first time I heard Klopstock's name. I believe I fell immediately in love with him; at the least, my thoughts were ever with him filled, especially because his friend told me very much of his character. But I had no hopes ever to see him, when quite unexpectedly I heard that he should pass through Hamburg. I wrote immediately to the same friend for procuring by his means that I might see the author of the Messiah, when in Hamburg. He told him that a certain girl in Hamburg wished to see him, and, for all recommendation, shewed him some letters in which I made bold to criticize Klopstock's verses. Klopstock came, and came to me. I must confess, that, though greatly prepossessed of his qualities, I never thought him the amiable youth whom I found him. This made its effect. After having seen him two hours, I was obliged to pass the evening in a company which never had been so wearisome to me. I could not speak; I could not play; I thought I saw nothing but Klopstock. I saw him the next day, and the following, and we were very seriously friends; but on the fourth day he departed. It was a strong hour, the hour of his departure. He wrote soon after, and from that time our correspondence began to be a very diligent one. I sincerely believed my love to be friendship. I spoke with my friends of nothing but Klopstock, and shewed his letters. They raillied me, and said I was in love. I raillied them again, and said they must have a very friendshipless heart, if they had no idea of friendship to a man as well as a woman. Thus it continued eight months, in which time my friends found as much love in Klopstock's letters as in me. I perceived it likewise, but I would not believe it. At the last Klopstock said plainly that he loved; and I startled as for a wrong thing. I answered that it was no love, but friendship, as it was what I felt for him; we had not seen one another enough to love; as if love must have more time than friendship! This was sincerely my meaning, and I had

this meaning till Klopstock came again to Hamburg. This he did a year after we had seen one another the first time. We saw, we were friends; we loved, and we believed that we loved; and a short time after I could even tell Klopstock that I loved. But we were obliged to part again, and wait two years for our wedding. My mother would not let me marry a stranger. I could marry without her consentment, as by the death of my father my fortune depended not on her; but this was an horrible idea for me; and thank Heaven that I have prevailed by prayers! At this time, knowing Klopstock, she loves him as her lively son, and thanks God that she has not persisted. We married, and I am the happiest wife in the world. In some few months it will be four years that I am so happy; and still I dote upon Klopstock as if he was my bridegroom. If you knew my husband, you would not wonder. If you knew his poem, I could describe him very briefly, in saying he is in all respects what he is as a poet. This I can say with all wifely modesty; but I dare not to speak of my husband; I am all raptures when I do it. And as happy as I am in love, so happy am I in friendship; in my mother, two elder sisters, and five other women. How rich I am! Sir, you have willed that I should speak of myself, but I fear that I have done it too much. Yet you see how it interests me." pp. 90—92.

This letter was written on the 14th of March 1758, after she and Klopstock had then been married about four years. Their connubial happiness, however, which appears indeed to have been more perfect than suited the present sublunary state, did not long survive this period. Klopstock's distress, on the occasion of his beloved Meta's death, may be more easily conceived than described; yet we are called to see and admire in him the triumph of religious principle over the strongest affections of the heart. Mrs. Klopstock died on the 28th of November 1758. On the 5th of December, Klopstock thus writes to his friend Cramer.

"This is my Meta's dying day*, and yet I am composed. Can I ascribe this to myself, my Cramer? Certainly not. I sleep very little, at other times I cannot do with-

out sleep; and yet I am not ill,—often well. Thanks be to the God of comfort for all the favour He has shewn me! Thank our God, with me, my Cramer.

"I will now try to give you a more circumstantial account. Her sufferings continued from Friday till Tuesday afternoon, about four o'clock; but they were the most violent from Monday evening about eight. On Sunday morning I supported first myself, and then her, by repeating that without our Father's will not a hair in her head could fall; and more than once I repeated to her the following lines from my last Ode. One time I was so much affected as to be forced to stop at every line. I was to have repeated it all to her, but we were interrupted.

'Though unseen by human eye,
My Redeemer's hand is nigh;
He has pour'd salvation's light
Far within the vale of night;
There will God my steps controul,
There his presence bless my soul.
Lord, whate'er my sorrows be,
Teach me to look up to Thee!'

"Some affecting circumstances I must omit; I will tell you them some other time.

"When I began to fear for her life, (and I did this sooner than any one else,) I from time to time whispered something in her ear concerning God, but so as not to let her perceive my apprehensions. I know little of what I said; only in general I know that I repeated to her how much I was strengthened by the uncommon fortitude graciously vouchsafed to her; and that I now reminded her of that to which we had so often encouraged each other—perfect resignation. When she had already suffered greatly, I said to her with much emotion, 'The Most Merciful is with thee.' I saw how she felt it. Perhaps she now first guessed that I thought she would die. I saw this in her countenance. I afterwards often told her (as often as I could go into the room, and support the sight of her sufferings) how visibly the grace of God was with her. How could I refrain from speaking of the great comfort of my soul!

"I came in just as she had been bled. A light having been brought near on that account, I saw her face clearly for the first time after many hours. Ah, my Cramer, the hue of death was on it! But that God who was so mightily with her, supported me too at the sight. She was better after the bleeding, but soon worse again. I was allowed but very little time to take leave of her. I had some hopes that I might return to pray with her. I shall never cease to

* A week after her death.

thank God for the grace He gave me at this parting. I said, 'I will fulfil my promise, my Meta, and tell you that your life, from extreme weakness, is in danger.'—You must not expect me to relate every thing to you. I cannot recollect the whole. She heard perfectly, and spoke without the smallest difficulty. I pronounced over her the name of the Father, the Son, and the Holy Ghost. 'Now the will of Him who inexpressibly supports thee,—his will be done!' 'Let Him do according to his will,' said she; 'He will do well.' She said this in a most expressive tone of joy and confidence. 'You have endured like an angel. God has been with you. He will be with you. His mighty name be praised! The Most Merciful will support you! Were I so wretched as not to be a Christian, I should now become one.' Something of this sort, and yet more, I said to her, in a strong emotion of transport. Eliza says we were both full of joy.—'Be my guardian angel, if our God permit.' 'You have been mine,' said she. 'Be my guardian angel,' repeated I, 'if our God permit.' 'Who would not be so,' said she. I would have hastened away. Eliza said, 'Give her your hand once more.' I did so, and know not whether I said any thing. I hasted away,—then went into my own room, and prayed. God gave me much strength in prayer; I asked for perfect resignation;—but how was it, my Cramer, that I did not pray for her, which would have been so natural? Probably because she was already heard above all that I could ask or think!--

"When I was gone out, she again asked Eliza whether it was likely she might die, and whether her death was so near? Once she told her that she felt nothing. Afterwards she felt some pain. She said to Eliza that God had much to forgive in her, but she trusted in her Redeemer. On another occasion Eliza said to her that God would help her; she answered, 'into Heaven.' As her head sunk on the pillow, she said, with much animation, 'it is over!' She then looked tenderly on Eliza, and with yet unfixed eyes listened while she thus prayed, 'The blood of Jesus Christ cleanse thee from all sin.' O sweet words of eternal life! After some expressions of pain in her countenance, it became again perfectly serene,—and thus she died!

"I will not complain, my Cramer; I will be thankful that in so severe a trial God has so strengthened me.

"At parting she said to me very sweetly, 'Thou wilt follow me!' May my end be like thine! O might I now, for one moment,

weep on her bosom! For I cannot refrain from tears, nor does God require it of me." pp. 166—171.

In a letter to another friend, written about a fortnight after, he adds:

"Eliza and I are sitting opposite to each other, and both writing to you. She is copying my letter to Cramer for you. How I thank you for your last! Much real comfort was contained in it. Also for your excellent fragment of a prayer, which gave me much strength. I was greatly affected by the ideas of prayer and acceptance to which it gave rise.

"I was already at Altona when this letter arrived, for I went there the evening after my Meta's death, after having seen my dead son, but not my wife: I dreaded too much the return of that image.

"I forgot to mention what follows, in my letter to Cramer. Should I in future recollect any thing else, I will write it to you.

"Twice or thrice my Meta looked at me, without speaking a word, and then to Heaven, in such a manner that it is utterly impossible for me to describe it.—I understood her perfectly. I cannot tell you with what a mixture of sorrow, of confidence in God, and of certainty that she was dying, she looked from me to Heaven. Never, never,—though often in sorrow and in joy have I looked up with her to Heaven,—never did I see her so! The situation of a dying person is so singular, it seems to belong neither to this world nor the next.—I should have much to repeat, if I could with any degree of accuracy remember what from time to time I whispered to her, though in a very few words; knowing that she understood my meaning. Had not her sufferings so pierced my soul, I should have been more master of myself, I should have been able to act more on design, and have remembered more.—What I said to her from time to time was chiefly stronger feeling of comfort which conquered the feelings of pain.

"Eliza has just now for the first time shewn me your letter. I could almost quarrel with her for not shewing it to me sooner. Your letters, my Giesecke, have peculiar power to console me; there is something refreshing in them. You must often write to me.

"My Meta left a paper with Eliza, on which, besides some other directions, she had written what she would have on her coffin. It consists of two passages from the eleventh book of the Messiah. The soul of the penitent Thief speaks:

' Was this then death?
O soft yet sudden change!--What shall I call
thee?
No more--no more thy name be death.--And
thou,
Corruption's dreaded pow'r, how chang'd to
joy!
Sleep then companion of my first existence,
Seed sown by God, to ripen for the harvest!

" The soul of the Thief continues speak-
ing, while the etherial body forms around
it:

' O what new life I feel!
Being of beings, how I rise! Not one,
A thousand steps I rise! And yet I feel,
Advancing still in glory, I shall soar
Above these thousand steps.--Near and more
near,
(Not in his works alone, these beauteous
worlds,)
I shall behold th' Eternal, face to face!

" I too wished to put something on the
coffin, and I chose the following lines from
the second stanza of my Ode.

' Though unseen by human eye,
My Redeemer's hand is nigh.
He has pour'd salvation's light
Far within the vale of night."

pp. 195--198.

A few additional circumstances
are mentioned in the letters of his
relation Eliza, the insertion of which
cannot fail to gratify our readers.

" What I feel, you may easily imagine.
What have I not lost! But I will not--I
must not complain. Klopstock forbids me.
I have now first learnt the full power of re-
ligion. But I will to-day write nothing but
a circumstantial account of our beloved
friend's last hours.--She endured her suffer-
ings with fortitude and resignation seldom
equalled. Klopstock, who had determined
not to leave her, could not support it. He
went out, and came in again, all night long.
About ten in the morning, from extreme
fatigue no doubt, she had some faintings;
but they lasted only a short time, and then
she came to herself again. She was always
patient. She smiled on Klopstock, kissed
his hand, and spoke quite cheerfully.

" Now the trying scene began. Klop-
stock went in, and informed his wife that
her life was in danger. She answered with
perfect composure, ' What our God wills is
right!' They took leave of each other; but
that I will not describe. Klopstock shall do
it himself after a while. When he was gone,
I went to the bed, and said, ' I will stay
with you.' ' God bless you for it, my Eliza!'

said she, and she looked at me with the
calm serene smile of an angel. She then
said to me, ' Is my death then so near?'
' I cannot pronounce that,' I answered.
' Yes--my husband has told me all that may
happen. I know all.' ' I know too that you
are prepared for all. You will die tranquil
and happy.' ' Oh, God must then forgive
me much; but I think of my Redeemer, in
whom I trust.'

" At one time she said, ' I do not feel
much, Eliza; very little.' ' Oh that is well!
God will soon help you.' ' Yes, to Heaven,'
said she.--Now she was still, but appeared
to feel pain. Soon after she laid her head
back, and said, ' It is over!' and at the
same moment her face became so composed,
that the change was observable to every
one. A moment before it expressed nothing
but pain, now nothing but peace. I began
to pray, in short exclamations, such as she
had taught me, and thus, after a few
minutes, she died;--so soft, so still, so
calm! -----

" On Monday she was buried, with her
son in her arms, in the same grave where
three of my children now rest; for you do
not yet know that, a week before, I lost my
youngest little girl. Think what I, weak as
I am, have lived through; but thank God
with me, who so supernaturally strengthened
me, that I was able, with courage and firm-
ness not my own, to stand by our Meta in
her last moments.

" God preserve you and those you love!
God preserve Klopstock, to whom He now
gives such uncommon grace and support."
pp. 173--175.

In a letter to Klopstock's mother,
the same lady thus writes:

" God will comfort us all. He will com-
fort and support us with his grace, that we
may be able to bear the heavy cross which
He has laid on us, according to his will.

" Your chief anxiety must now be for your
dear son; and I wish you could yourself
see him. What a miracle does God exhibit
in him. He presents an example to us all
how powerfully God supports those who are
his, even under the most trying circum-
stances. You will readily believe that we
do our utmost to cheer and amuse our dear
brother--but you could better imagine it, if
you knew how much we all love your son.
How I, in particular, respect and love him,
I cannot express to you. I loved my blessed
sister most tenderly, that is known to all who
were acquainted with us; but I now feel
that I do not love our Klopstock less than I
loved her. You may hence conclude, that

from my heart I shall do every thing that can in any degree contribute to soothe his grief. He will probably write to you himself, and tell you, that on account of his health, he does not intend to travel this winter, but will wait till spring.

"The night before her death I was alone with her. She suffered much, but with great composure. She talked a good deal to me. O happy hours which God gave me with her, even then, though deeply tinged with sorrow! Amongst other things she said, 'O Eliza, how should I now feel, if I had not employed the whole nine months in preparing for my death! Now my pains will not suffer me to pray so continually, to think so worthily of God, as I am at other times accustomed, and would now most wish to do.'" p. 178—180.

After the death of his wife, Klopstock continued to reside at Copenhagen till the year 1771, when he removed to Hamburg, where he lived during the residue of his life, except for about a year, which he passed at the court of Baden. In 1791, when in his 68th year, he married a near relation of his first wife, to whom he was indebted for much of the comfort he enjoyed in his declining years. "To the close of life he retained his poetical powers; and his sacred harp still sent forth strains of sublime and heart-felt piety." He died at Hamburg in 1803, in the 80th year of his age, "with a firm expectation of happiness beyond the grave." Our readers will be anxious to learn something of the last hours of this extraordinary man, and we are willing to gratify them.

"His strong feelings of religion," we are told, "shed a lustre on his last moments, when he displayed a noble example of what he had often sung in his divine poems. He preserved his gentle animation, his fervent piety, and the admirable serenity of his mind, till the close of life. To the last his heart was as warm as ever; and the hopes which had supported him through all his trials, continued unshaken to his last moments. He spoke of death with the most cheerful composure. The pleasing images of immortality sung by his own lofty muse recurred to his mind in the moment of trial, and whispered comfort to his spirit as it fled.—His soul had been undismayed at the

symptoms of decay which increased every year. His strength was greatly diminished in the winter of 1802, but he was still pleased with the visits of his friends." p. 32.

"In the last weeks of his life he secluded himself entirely, even from those who were most dear to him. He sent them many kind messages, but declined seeing them. Tranquillity of mind, resignation to the will of God, warm emotions of gratitude for the happiness he had enjoyed in life, gentle endurance of the pains of death, a calm prospect of the grave, and joyful expectations of a higher existence, these were now his sensations. The fair form of the Angel of Death, the exalted view of a better world, which had fired the lofty-minded youth to compose his sacred hymns, these now hovered round the head of the aged dying saint. In the 12th canto of the *Messiah*, he has sung the happy close of a virtuous life with unparalleled grandeur of description. Such Christian triumph attended him in the hard struggles of dissolution, which grew more painful on a nearer approach. In the last and severest conflict he raised himself on his couch, folded his hands, and with uplifted eyes pronounced the sacred words so finely illustrated in one of his Odes. 'Can a woman forget her child, that she should not have pity on the fruit of her womb? Yes, she may forget, but I will not forget thee!' The struggle was now over, he fell into a gentle slumber, and awoke no more." pp. 33, 34.

A solemn funeral, it is added, such as Germany had never witnessed for any man of letters before, honoured the remains of Klopstock. The whole of the diplomatic body in Lower Saxony, the members of the senate, the clergy, all the literati, and many men of distinction, not only of Hamburg but of Altona, and about fifty thousand of the people, joined in the procession; and such was the impression of awe and solemnity which pervaded this immense multitude, that no interference of the police was necessary.

Having thus given our readers a view of this interesting pair, we shall proceed briefly to notice the other parts of the volume before us. The *Letters from the Dead to the Living*, which occupy a considerable space in its pages, are to us the least interesting part of the whole. They

are so much at war with probability, that, although they are written with much feeling, the moral which they are intended to convey does not make its way to the heart. We select the following as a favourable specimen—we may say the most striking—of these compositions. It is the production of Mrs. Klopstock's pen.

"Little dost thou expect, O Lorenzo, now after a year, to hear of thy friend; ah, rather say, of thy companion in dissipation, for a connection like ours deserves not the name of friendship; little dost thou now expect to receive any account of me. Thou art right. Who sends accounts from this dreadful prison? In common with the terrific spirits our seducers, we hate the whole human race; and we hate Him too,—Him whom I am forced to confess, whom on earth I endeavoured to deny,—whom yet I would deny, but cannot.—O ye, yet mortals! ye who yet can comfort yourselves with his love, ye cannot conceive what it is to know God only in his omnipotence! God without love! Lorenzo, I feel a mixture of cruelty and compassion. One thought says, I will save him from misery by my example; and another says, I will rejoice in his torture! Where wast thou on the day of terror? Where wast thou, that thou wast not buried with me in the ruins of Lisbon? For hadst thou died, thou hadst been here.—Hear then my story, for thou knowest it not. Ye found not my body; it was burnt.—Hear me!—

"From the excesses of the night I yet lay in a deep sleep. The morning dawn had beheld my crimes. I waked in terror at the shaking of the earth. At the same moment the house fell in. 'Tis He, 'tis He,' I cried, 'He kills me!' For who can totally deny Him, the Fearful One? We feel, when we sin, that we cannot; but we stupify ourselves. I had almost prayed, but I could not. I knew not how to pray; and the anxiety to save my life, absorbed the thought of God. At length I worked my way from out of the ruins of my dwelling. I hastened on, without any accident. This made me feel secure. I met with her,—perhaps she is now a saint,—her whom I so thoughtlessly seduced to stain her sex with the same crimes that we stain ours with. 'Ah, seducer,' said she, 'profligate! repent, repent, or we are this moment lost!' It seemed to me ridiculous to hear her preach repentance; I told her so, and asked how she could suffer herself to be

alarmed by such an accident. O Lorenzo, the words stuck in my throat! A house fell down, and crushed both her and me. She was soon dead. I only saw her raise her eyes to heaven, and I have not found her here. I was much mangled; I could not die. I beheld once more the setting sun. I rolled myself over in blood and dust, and saw beside me the old man who was the constant object of our ridicule. How peacefully he died! I would have given my whole life to have died like him. 'Redeemer! Saviour!' in a soft voice I heard him say. How could I now believe a Saviour? I never had believed him." p. 124—126.

The intelligent reader cannot have failed to remark, in some of the passages which have been extracted, the occurrence of a certain peculiarity of phrase and sentiment, differing from any thing to which the mere English ear is habituated. In other parts of this volume this peculiarity is still more apparent, and reminds us of a certain dramatic caricature, by means of which the authors of the *Weekly Examiner* exposed the sentimental fopperies of the German school. The association will be felt by all who are acquainted with the work to which we allude, and is certainly unfortunate; for though the resemblance be but slight, it is yet sufficiently strong to awaken recollections of a ludicrous description in the mind of the reader.

Those who are well acquainted with the state of things in the ordinary religious circles of this country, will be still more struck with another circumstance: we mean, the difference between what may be called the *style* of the religion prevailing in those circles, and of that which is exhibited in the subjects of these memoirs. It is impossible to read the preceding pages of this review, without feeling that the minds both of Klopstock and his wife were deeply imbued with piety. While we witness in them a strain of devotional feeling, and of holy resignation to the will of God, which emulates that of the brightest ornaments of Christianity in our day, we look in vain for any thing like that doctrinal precision which we of this

country are accustomed to aim at, or like what is called religious experience. We meet with no strong or prominent assertions of doctrinal truth; the allusions to their own personal demerits are slight and infrequent: we hear nothing of any remarkable change of sentiment which occurred in the life of either of them; nothing of the strength of their corruptions, or the violence of their temptations: on the contrary, expressions sometimes occur, which in this country we should be ready to charge as indicative of ignorance both of themselves and the Gospel. At the same time, it is evident that their hearts were full of religious sentiment and devotional feeling. They loved God; they revered his word; they loved and adored the divine Redeemer; they cultivated communion with God; they habituated themselves to the contemplation of death and judgment; they exercised a temper of cheerful resignation to the will of their heavenly Father; they were not only patient, but thankful, in tribulation; with the king of terrors in view, they were able to rejoice in hope of the glory of God.

Let it not be supposed, that by this observation we mean, in the slightest degree, to depreciate the value either of doctrinal accuracy, or of what is termed experimental religion. We only state what appear to be the facts of the case before us; and we state them for the important purpose of founding upon them a lesson of candour and charity. We are generally too prone to consider true religion as the exclusive portion of those who have learnt to think and speak on the subject in precisely the same manner with ourselves. We are apt, in our own minds, to fix on certain views of evangelical truth, and on certain modes of expressing those truths, as tests of genuine religion; and where such views and such expressions do not obtrude themselves, we are apt to undervalue the most vivid manifestations of Christian grace, and per-

haps to regard them as spurious, or at least equivocal. "By their fruits shall ye know them," said our blessed Lord. And as neither the clearest doctrinal light, nor the most exact delineations of the spiritual life, will avail the individual, whose heart is not affected with the one, and whose life does not exemplify the other; so where a man's life and conduct afford satisfactory evidence that love to God and Christ, zeal for the divine glory, and reliance on the divine power, providence, and grace, are the governing principles of his heart, we ought not to decide against his religious character because he may use expressions which we deem inaccurate. Among the millions of those who are saved, we shall doubtless find thousands, and tens of thousands, who, without having ever systematized their religious creed, or reduced the truths they believed into the form of syllogisms, have had their hearts, nevertheless, warmed with fire from the divine altar; have contemplated with delight the grace and mercy of their Redeemer; and have shared in the holy rapture with which angels and archangels, and the spirits of the just made perfect, unite their hallelujahs with those of the church below, in one grand chorus, "to Him who hath loved us, and washed us from our sins in his own blood."

It would be gratifying, indeed, to see neither error nor defect in the characters with whom we associate, or in the books we read; and we certainly should have felt far greater pleasure in perusing and recommending the present work, had those characters which it holds out to view afforded no room for our present observations. But we do not recommend it as a work from which to deduce our religious creed; or which is to be read without the exercise of our judgment: but we recommend it as calculated to quicken us in the exercise of not a few Christian graces; and as exhibiting an animating view of the peace, the consolation, the happiness, which true

religion, where its influence is really felt, is capable of producing.

The Grounds on which the Church of England separated from the Church of Rome re-considered, in a View of the Romish Doctrine of the Eucharist, with an Explanation of the antepenultimate Answer in the Church Catechism. By SHUTE, BISHOP OF DURHAM. London: Rivingtons. 1809. 8vo. pp. 46.

In our volume for 1807, p. 609, we briefly noticed a Charge that had been delivered by the Bishop of Durham to the clergy of his diocese, in which he warned his flock against the errors of the Church of Rome. This Charge has produced several replies and rejoinders, in which the points at issue between that church and the Church of England have been discussed. In the pamphlet before us, the pious and learned prelate, with his usual good sense and discrimination, vindicates his former statement, and considers in detail some of those erroneous tenets, which, in his charge, he had cursorily touched upon. The points which he selects for examination are not such as it may fairly be made a matter of question whether the papists maintain or not: they are such as they unequivocally assert; such as they "do not reprobate, but defend."

The bishop first produces "reasons against the *literal* meaning of the words, 'This is my body,' 'this is my blood.'" In our number for January last, we inserted a satisfactory refutation of the Romish error on this subject, by Dr. Adam Clarke. The bishop produces strong additional arguments on the same side; and whoever reads what he has written, with a mind open to conviction, must allow, with his lordship, that "every rational view that can be taken of the subject militates against the literal sense." He is equally successful in producing reasons against the perpetual miracle,

implied in the literal sense of the words, of changing by the act of consecration the bread and wine into the real body and blood of Christ. The remaining points on which his lordship treats, are The Adoration of the Host, and the Denial of the Cup to the Laity.

The bishop takes occasion, at the close of his pamphlet, to answer an argument of his opponents, drawn from the language of our Church Catechism. It is affirmed in that formulary, that "the body and blood of Christ are verily, and indeed taken and received by the faithful in the Lord's Supper." But, say the papists, "to receive that at the Lord's Supper in very truth and deed, which is acknowledged not to be there," is nonsense and paradox. To this his lordship replies, that "we acknowledge the *spiritual* presence of Jesus Christ, but we do not acknowledge it in any *visible transubstantiated* shape." Therefore "to say that we receive that at the Lord's Supper, in very truth and deed, which we acknowledge to be there—to be there, spiritually, but not carnally—is not nonsense, but the sound faith of a Christian. We believe that we receive spiritually at the sacrament that which exists there spiritually."

"To eat the body of Christ," continues his lordship, "is an act of the mind, not of the body. It is, in its more general sense, to believe in him, to imbibe his doctrines, to feed on his promises, to digest his precepts, and to be in constant union with him and his disciples. There is the same relation between Christ and faith, as there is between natural food and the faculty of eating. Christ is our spiritual food, 'the bread of life;' and faith is the faculty by which we receive that food. To eat bread is to sustain the life that now is; and to believe in Christ is to contribute to everlasting life. To believe in Christ is therefore to 'eat Christ,' to 'live by him,' to have our spiritual sustenance from him. In its particular application to the sacrament it is the act of thinking, believing, and meditating on Christ, especially on his death, and on the new covenant in his blood, with the consequent feelings of hope and trust in the divine

mercy. And this spiritual food is verily and indeed taken by the faithful in the Lord's Supper." "The communion of the body of Christ by faith, and in obedience to his command, is in a special manner an act of spiritual union with Christ; for Christ says, 'he that eateth my flesh and drinketh my blood dwelleth in me, and I in him.' By this spiritual union the disciples of Christ become the body of Christ: they are one with Christ, and Christ with them. But no one can thus verily and indeed partake of the body and blood of Christ but believers, because such participation is altogether an act of faith. Whatever is spiritually done must be done in faith. We affirm, therefore, that 'the body and blood of Christ are verily and indeed taken and received in the Lord's Supper,' because they are spiritually received; and we say, 'received by the faithful,' because none but the faithful and spiritual are capable of partaking of that which is spiritual. As the natural man knoweth not the things that be of the Spirit of God, nor can know them, because they are spiritually discerned; so the unspiritual and unbelieving, 'however they may carnally press with their teeth the symbol of Christ's body, yet in no wise do they partake of the body of Christ,' because that which is spiritual can be only spiritually eaten, and because that which is a commemorative act of belief in Christ can be performed only by believers."

We have quoted the above passage on account not more of the satisfactory vindication it contains of one of the formularies of the Church, than of the evangelical views which it incidentally exhibits. In the very first number of our work, we were called to express, in strong terms, our approbation of the pious and scriptural sentiments of this prelate. We are happy, after a lapse of eight years, to have it in our power to record the consistent adherence of his lordship to the same enlightened and spiritual views which then gave occasion to our praise; but which even his high situation in the Church did not prevent some bigotted admirers of her external form from stigmatizing as the religion only of quakers and methodists. His lordship has happily shewn himself superior to such obloquy: and we have still the satis-

faction of seeing (may we long see!) in the most distinguished rank among her sons, one who is not ashamed to avow himself the champion of that *spirituality* which it is the great object of all her forms and institutions to excite and cherish.

Sermons on interesting Subjects. By the late Rev. ROBERT COUTTS, Minister of the Gospel at Brechin. *With some Sketches of his Life.* 2nd Edition. London: Longman. 1808. 8vo. p. 462. Price 7s. 6d.

THESE sermons are fairly entitled to a place in the library of every Christian, whether we consider the momentous nature of the subjects of which they treat, or the manner in which those subjects are discussed. The volume consists of two sermons on "the Unsearchableness of Providence;" five sermons on "Various Sources of the Christian's Joy;" two on "the Duties of Christian Ministers;" two on "Self-denial;" and single sermons on the following topics: "Christ's Power to protect and bless;" "the Possessions and Privileges of Christians;" "Christ, the Father's unspeakable Gift;" "the Nature and Certainty of the Eternal Life which Christ gives to his People;" "Christ, though unseen, an Object of Love and Joy;" "Fellowship with the Father and with the Son;" and "Union with Christ." The favourable impression which this rich table of contents is calculated to produce, is not weakened, but is confirmed and strengthened, by an examination of the volume. It is full of solid and most important instruction, uniformly drawn from the living fountains of truth and knowledge, and expressed with more than usual clearness and force. In sermons embracing, like those now before us, the grand fundamental verities of the Christian faith, and which are, therefore, "of no time or place," we do not expect to be surprized by novelties; we look chiefly for doctrinal accuracy, and

practical effect. The discourses before us, however, while they are both sound and practical, rise far above the common-place productions of the day; and although they were prepared for the press after the death of the author, they are neither crude nor undigested, but well arranged, methodical, and, with a few exceptions, tolerably correct. The general style is vigorous and appropriate; the illustrations often lively, and well chosen. They appear to us to be, upon the whole, too argumentative for the pulpit, at least for the English pulpit; and unless the lower classes in the northern division of our island possess a very decided intellectual superiority to those in the south, we should fear that they must have been above the comprehension of a large part of Mr. Coutts's congregation. The same circumstance renders them less adapted for the family circle than many sermons of inferior merit. To persons of intelligence, however, and particularly to the clergy, we have pleasure in strongly recommending them. Mr. Coutts has pressed philosophy into the service of religion; and under the rigid discipline to which he has subjected her, she proves a most useful handmaid.

We feel some difficulty in making such a selection of passages in support of our commendation, as may at the same time be consistent with our limits, and do justice to the work before us. Those which we have selected furnish, as we conceive, a fair specimen of the whole. Our first extract shall be from the sermons on "the Unsearchableness of Providence."

"It is but a small portion of the works, either of nature or of providence, which we have an opportunity to contemplate. Our life is but for a few years; and the world which we inhabit, is but one of the innumerable orbs, which crowd the universe. In that life, the events are neither very numerous, nor greatly diversified: of even that world, it is but a diminutive spot which we occupy; but few of its inhabitants that we can see, and fewer still with whom we can be acquainted. For one in this situation, to

pretend a capacity to judge of, and to censure the providence of God, which reaches to all ages and all nations, and which probably comprehends, under one system, the whole of his immense dominions, is a degree of absurdity and impiety, which we would hesitate to credit, did it not fall under actual observation. Figure to yourselves a minute insect seated on one of the many wheels of a vast and complicated machine; and you have a view of man's situation in the universe. Suppose that the insect's life continues only while the wheel moves through one of its notches; and say, is it possible that such a creature can see enough, either of the construction or movement of the machine, to judge of its end, or of its fitness to attain that end? Yet such is the little spot, which, for a little while, man occupies in the dominions of God. Although, therefore, his intellect were far more penetrating than it is, and his heart free from every moral defect, his situation alone, independently even of the shortness of his life, must utterly preclude him from a thorough perception of the whole plan of Providence. Can he, who peeps through the chinks of a shattered wall, perceive the whole extent of a country, the relative situation of its districts, or the rivers, hills, and valleys, which diversify its surface? Chained to the bottom of a deep and narrow pit, could you tell the number of the stars, or describe their courses over the wide expanse of heaven? Our mind is shut up in the body, as in a prison: and it is but through a few imperfect openings, that external objects are discerned. Hence, of necessity, our knowledge is narrowly circumscribed; and hardly extends farther than a few gross matters of fact. Our reasoning consequently can proceed but a little way; and even there, is liable to almost unavoidable defect. Is it possible, then, that the providence of God, of which so small a portion comes under our observation, can be otherwise than incomprehensible? This even the apostles, enlightened as they were by inspiration, acknowledged: 'We now see through a glass, darkly; and know only in part.'" pp. 28—30.

The following passage is taken from one of the sermons on the Sources of the Christian's Joy.

"Christian joy is adapted to every station and condition in life. Of temporal enjoyments, there is none suited to every character, case, and situation. Those who are weak in memory and judgment, are incapable of the pleasures of learning. The poor are cut off from the delicacies, from many of the

comforts and conveniences, and are often pinched as to the necessities of life; while their poverty, at the same time, precludes them, though possessed of mental talents, from access to books, the storehouses of history and of knowledge, which might fill up, both with improvement and with innocent recreation, the intervals of toil. The blind have not the satisfaction of beholding the order and the grandeur of the works of God; the majestic orbs of heaven above; and beneath, the earth's ever-varying and ever-beauteous robe. The harmony of sound reaches not the ears of the deaf. The ambitious and the covetous deny themselves the pleasures of repose. The indolent and luxurious know not those of useful and of healthful action. And what joys, short of those which come from heaven, can visit the aged, the feeble, or the bed-chained sufferer; in whom desire hath failed, and whose every sense hath been blunted, unless to pain? To these, and to the like, neither affluence nor philosophy can say, Come unto me, ye weary and heavy laden, and I will give you rest.

"But even to these, spiritual joy is not necessarily a stranger. There is no distance to which it cannot travel; no darkness or shadow of death, which it cannot penetrate. Is the Christian poor? he knows that God hath provided for him the riches of grace and glory: and he is satisfied, he is transported with the fulness and validity of his title to a treasure that faileth not, an incorruptible inheritance, a kingdom that cannot be moved. Is he deprived of the pleasures of sense, of meats, and of drinks? he tastes the purer and sweeter pleasures of the mind: he eats of the hidden manna; he is nourished by the bread of life; he is refreshed by the fruits of the Spirit, righteousness, and peace, and joy. Is he tossed in a sea of troubles? he has an anchor within the veil, and his mind is calm. Is he under the reproach of men? he has the approbation of God, and the testimony of a good conscience. In short, there is no condition in which he cannot obey God's law. For if, through absence of health or prosperity, he have not the opportunities of active obedience, he can suffer patiently; and the joy, which is the result of either, nothing can take from him. There is no state that can prevent his rejoicing in the providence of Jehovah, while he constantly cherishes the belief, that all things concerning him are disposed by the wisdom which knows what is best, and by the goodness which always loves him. Faith and hope rise superior to pain and sorrow: for the objects on which they rest, and from which they enable him to derive his happi-

ness, cannot be affected by any change in the things of time and sense. They are the wings, which lift him above the world, to the abodes of bliss; or rather, they are the instruments, which bring down heaven to his soul. Such joy the world cannot give, and cannot take away. The rains may descend, the floods beat, and the winds blow, but it abides unshaken; for it is founded on the Rock of ages, the power and faithfulness of the Most High. External circumstances, the loss of fortune, of fame, of health, do not impair it: they rather confirm its exercise, and render its value more sensibly evident." pp. 143--145.

We were particularly pleased with the discourses on "the Duties of Christian Ministers:" and as they are calculated to counteract some errors which prevail, no less in England than in Scotland, we shall quote largely from one of them. After shewing that to "preach Christ Jesus the Lord" is to have respect to him even when discoursing of those subjects in which he is not the immediate object of contemplation, he proceeds, by a reference to the example of St. Paul in various instances, to illustrate this proposition. He afterwards addresses two opposite descriptions of persons; the one, those who, professing to be great advocates for morality, find fault with doctrinal discourses; the other, those who, in their zeal for doctrinal truth, condemn ministers who discourse for any length of time on duties. To the former he observes:

"When ministers establish and illustrate the doctrine of 'Christ Jesus the Lord,' with the other doctrines connected with that fundamental truth, and press these home on the hearts and consciences of their hearers, they do not neglect the interests of morality. For when the truths revealed in the word of God are understood and believed, they must dispose us to holiness: and good dispositions, and obedient lives, are to be considered as the effect rather of a belief of the truth, than of any direct exhortations to virtue, however powerful in themselves these may be. For what is duty, but an empty name, without some motive to its performance? What is a motive, but some fact of importance to us? And what is a doctrine, but a statement of such a fact? But of what avail were the fact

or the statement, unless understood and believed? When a minister, therefore, establishes and explains the doctrines of the divine word, and especially its fundamental truths, such as those which relate to Christ the Saviour and the Lord, he is so far from neglecting to enforce the practice of duty, that he is employing the only means, by which it can be effectually secured: he is implanting those principles, from which, and from which alone, true holiness can proceed.

"To those, who censure preachers for dwelling on moral subjects, I would next observe, that they probably mistake the Scriptural sense of the term doctrine. They understand it, and for conveniency's sake, it is commonly employed to denote the truths which are the objects of belief, as distinguished from the precepts which are the rules of practice. But in Scripture, it applies to both; and is nearly synonymous with instruction. Thus, in Paul's directions to Timothy, immoralities in practice, not less than errors in faith, are represented to be 'contrary to sound doctrine, according to the glorious Gospel of the blessed God.' And, in his letter to Titus, the several virtues corresponding to the respective ages, sexes, and stations of Christians, are termed 'the things, which become sound doctrine.'

"Were ministers to dwell constantly on articles of faith, what answer could they give, if a disciple from the school of James should ask them, 'Know ye not that faith, if it have not works, is dead?' or were one of those, whom Christ led out to Bethany, to remind them of his last injunctions, 'Go ye, and teach all nations; teaching them to observe all things whatsoever I have commanded you.'

"Besides, did a minister fill up the whole of his preaching, with what are called doctrinal discourses, the effects upon his hearers would probably be most unfavourable to the ends for which preaching was ordained. Many of them, being unaccustomed to have the rules, by which their state and character are to be tried, urged upon their attention, would be apt, from the influence of a warm imagination, and a heart at all times partial, to judge favourably of themselves, without sufficient scrutiny, and to say, 'Peace, Peace,' where there was no peace. They would be prone to neglect the cultivation of many necessary graces; to be remiss and defective in duty; to become zealous of frivolous distinctions, of obscure words and phrases; to mind 'the mint, and anise, and cummin,' while they 'omitted the weightier matters of the law, judgment, mercy, and

faith.' Alas! how many are there, who hear the doctrines of grace gladly, as Herod heard the preaching of the Baptist, yet, like him, remain unchanged; who, like the temporary believers in the parable, receive the word with joy, but 'have no root in themselves.' To such, how applicable are the words of Jehovah to Ezekiel, 'They come unto thee as my people cometh; and they sit before thee as my people; and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And lo, thou art unto them, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.'

"There are, again, others, who, did they hear nothing from the pulpit, but abstruse doctrinal speculation, would be seized with disgust and weariness; would fall into a habit of listlessness and indifference, while they attended public ordinances; or perhaps might be tempted to forsake them altogether, as exercises equally tedious and unprofitable. —It is, therefore, of the greatest importance, that the ministers of the Gospel should frequently explain the nature of the duties incumbent on their hearers, and delineate the various graces which constitute the Christian character; 'teaching men that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world.'

"And let all classes of hearers remember, that the duty of a minister is to teach, not according to their opinions or wishes, but as Christ and his Spirit taught. He seldom dwelt long on either doctrine or duty alone, but blended and intermingled them, so as to make each establish and illustrate the other. And if the preachers of the Gospel pay due attention to this divine example, they will find that practical subjects are fruitful in topics for confirming the truth, and proving the importance of evangelical doctrines; and that doctrinal discourses will afford frequent occasion for practical remarks, and furnish the most cogent arguments to the study and performance of every duty." pp. 233—236.

There is much just reasoning, as well as feeling, in the following passage, in which Mr. Coutts endeavours to establish the position that a being, though unseen, may be the object of our affections.

"When we read of distant cities swallowed up by earthquakes, or buried under the melted bowels of burning mountains, our

tranquillity is but little disturbed. We hear of others exposed to the murderous rage of conquering armies; and though here we feel somewhat more interested, yet, after uttering one or two melancholy reflections on the subject, we hasten to our business or our amusements, with as much cheerfulness, as if no disaster had taken place. A person, in a remote country, is described to us, in general terms, as the most wise and virtuous of mankind, and as withal the most afflicted: yet the description does not perceptibly kindle a single emotion of love, pity, or admiration.

“But do such instances shew that, towards persons unseen, it is incompatible with our nature to exercise its affections; and that those objects only, which fall under our immediate inspection, can attract our regard? No: they only prove that a general account is insufficient deeply to interest us; and that, to awaken our affections, particular persons must be pointed out, particular facts and incidents must be specified. The sufferings or deliverances, the virtues or vices, the wisdom or folly of individuals, must be exhibited, in connexion with appropriate actions and events. Characters, thus presented in combination with their circumstances, come within the grasp of the mind; they are rendered distinct objects of perception, and are capable of powerfully interesting us. Nay, so irresistible is the effect of particular delineations upon our hearts, that, in such cases, the scenes, even though known to be unreal, do not fail to affect us with lively emotion. In either of the first instances alluded to above, state a few particulars. Mention by name a husband hastening to the relief of his wife, instead of saving himself by flight; while she, equally inattentive to her own safety, is found dragging her wearied limbs along, beneath the burden of her infant children, unable to escape from the advancing torrents of burning matter, or from the pitiless hands of a ferocious soldiery. Of the man of extraordinary endowments and sufferings, describe the words, the actions, and the particular calamities. There will then appear no need of actual vision to interest our minds, and awaken their strongest feelings. Fear and pity, love and hatred, admiration and horror, will reign alternate in our bosoms. Though visible objects, therefore, produce impressions more readily and more powerfully; and though frequent personal intercourse makes us retain them more lastingly; yet these, and a thousand other instances, prove, that the same impressions may be made, where vision cannot be attained.—Let us now apply these observa-

tions to our case with respect to Him, whom though we have not seen him, we profess to love. Are we only told in general that Christ is our Saviour? Are we barely informed that he lived a season on earth; that he died and rose again; that every excellence adorned his character; and that sufferings manifold and exquisite afflicted his soul? No: For then, though we might feel some general emotions of admiration and gratitude; yet, agreeably to the fixed constitution of our nature, it were impossible that we should love him, or that he should become the immediate object of our affections. He that formed us remembers our frame; and has adapted to it the records of inspiration. The Gospels are no general encomiastic relation of Christ's obedience, kindness, power, and sufferings. They afford firm footing to the mind's affections, in the simple details, which they afford us, of a vast variety of particulars in his demeanour towards God and man, in every different situation and circumstance. His conduct in the several relations of human life, in retired intercourse with his chosen disciples, in the company of admiring thousands, in the midst of malicious detractors, and inveterate enemies, is distinctly brought in view. He is exhibited in situations which are not only conceivable, but which have often been experienced by us all: and what he did, how he spoke, and how he felt in these, is related with a particularity which places him directly before us, and brings him not only within the limits of human conception, but within the circle of human converse. Every heart must feel, in the perusal, some degree of emotion: the heart of a believer burns within him.—Glorious the Redeemer indeed appears; but, like the sun thinly shaded, he dazzles not by excessive brightness. Under a form which we can contemplate and appreciate, he discovers himself in every character; and in every relation, lays himself open to the clearest inspection. There are not wanting, it is true, such declarations as ascribe to him, in the most general terms, a moral excellence absolute and perfect. Thus we read, that he was ‘holy, harmless, undefiled, and separate from sinners;’ that he ‘went about doing good;’ that he ‘did no sin, neither was guile found in his mouth:’ but to render such general assertions more intelligible to our understandings, and to make them affecting to our hearts, we also read, in a thousand particulars, of the sick whom he healed, of the disconsolate whom he comforted, of the wretched whom he relieved, of the dead whom he raised, of friends to whom he was indissolubly attached, of enemies whom he

forgave, of ignorance which he instructed, of perverseness with which he meekly bore, of sufferings unparelled which he endured with perfect resignation and fortitude, of purity untainted, of devotion uninterrupted and heavenly; above all, of a voluntary sacrifice of himself, the offering of unexampled love.—We are informed in general that, to give him the better title to our love, he took upon him a near and intimate relation to his people. But we are informed also of the manner in which that relation was constituted, of the names by which it is expressed, and of the characters in which it is displayed: names so tender, characters so gracious, and so suitable to our wants, as to win affection, excite confidence, and fill with joy. We read that he took part of our flesh and of our blood; that he subjected himself to the same obligations, and exposed himself to the same sorrows; that he is our shepherd and overseer, our leader and commander, the Lord our righteousness and our strength, the captain of our salvation, the author and finisher of our faith, our intercessor and advocate, our master and our king, Emmanuel, God with us, and, in one word, our Mediator; who, by his blood, hath purchased our pardon, and by his obedience, hath secured our acceptance; who, having borne our griefs, and carried our sorrows, can be touched with the feeling of our infirmities, and is able, is ready, to succour us in every trial." pp. 334—338.

"That heart must be hard as rock, which should not feel, and unstable as the wave, which should forget, the kindness of a friend, though never seen, who received his mortal wound in its defence. Yet such are our hearts, surrounded as we are by so many inviting objects, that years would weaken, if not at length efface the impression even of kindness such as this. But let him be supposed to leave, along with a touching and particular relation of his fall, some expressive token of it; his portrait, for example, delineated in the very act of effecting our deliverance, and receiving the deadly blow: then, in spite of the wasting power of time, he would live in our remembrance; and the frequent contemplation of his last affecting token, which Christ left with his Church, on that night in which he was betrayed. He is not personally before us, and literally saying, 'Behold my hands and my feet;' but he is saying, 'This bread is' the emblem of 'my body, which was broken for you; this cup, of my blood, which was shed for the remission of sins.' And, by faith, behold me here set forth crucified before you!—In this ordinance, then, we see Him, who 'was with God, and was God,' 'made flesh, dwelling

amongst us,' and 'not ashamed to call us brethren.' We see him, though unstained by sin, enduring sufferings inconceivable, on behalf of a multitude of transgressors which no man can number; and crying to his Father, 'On me let the sword of justice fall: let these go their way.' We see him, in the midst of his sorrows, when the attention of others would have been absorbed by themselves, mindful of us, and providing for our comfort. Hence we are assured, that now, when his pains are ended, he still bears to us the tenderest affection, and will not leave us without direction and support. 'For my flesh,' said he, 'is meat indeed; and my blood is drink indeed.' Here, therefore, in fine, we behold the blessed effect of his toils and pangs, in satisfying the indeterminate wishes, and appeasing the restless groanings of our nature, by the purchase of reconciliation with God, and opening to us a new, a bright, and certain path to immortality. While, mean time, the peace which the world cannot give, the guidance and consolations of his holy Spirit, serve at once as a preparation for our Master's joy, and as an earnest of our sweets, till the complete redemption of the purchased possession." pp. 339—340.

Our readers may be desirous of knowing some particulars of the author of these sermons. In his youth, the affectation of singularity, and a desire of appearing superior to the prejudices of education, had led him to embrace opinions of a Socinian cast. But having accepted the situation of companion and secretary to Sir Richard Johnson, Bart., of Yorkshire, he was thus cut off from the company and books which had contributed to ensnare him, and for some time almost the only book of divinity to which he had access was his Bible. He reflected, that if the Scriptures came from God, it was in them he ought to look for his theological creed, and he resolved to take his religion only from them. Proceeding on this plan, he soon discovered the falsehood of many of the opinions for which he had once keenly argued. "I went to England," said Mr. Coutts, "with sentiments little differing from those of the modern Socinians, in all their latitude. By having no other guide in my subsequent studies but the Bible, and by endeavouring impli-

citly to follow it, I learned to think as I now do." In the month of December, 1798, he was appointed minister of Brechin, in which situation he continued till his death, in June 1803, being then in the 32d year of his age. The account which is given by the editor, of his pastoral labours and personal piety, are highly instructive. In 1801 he married a young lady, a Miss Macculloch, for whom he had long entertained an attachment; but symptoms of a consumptive complaint

began soon after to shew themselves. These gradually increased, till, in January 1803, he was obliged entirely to relinquish his pastoral duties. The account of his behaviour during the remaining months of his life, proves the power of religion in his own mind, and cannot be read without emotion. We may possibly, at some future time, extract it for the edification of our readers: in the mean time we recommend the perusal of it to those who may have access to the work.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: A new edition of Dr. Rutherford's Ancient History; and Dr. Clarke's Travels through Russia, Tartary, the Crimea, &c.

Preparing for publication: A complete Collection of Voyages and Travels, from Columbus to the present Time, in 28 vols.; and a second volume of Caledonia, or an Historical and Topographical Account of North Britain, by G. Chalmers, Esq. F.R.S.

The intended bridge at Vauxhall is to cross the river near the turnpike, and is to be connected, by one road, with Eaton Street, Grosvenor Place, Piccadilly, Knightsbridge, &c. through Tothill Fields; by another, with Brompton, Sloane Street, and Chelsea; and by a third, along Millbank, with Westminster.

Powdered charcoal, it is said, will effectually recover wine which has turned sour.

An act of parliament has been passed for draining the Surrey side of the metropolis. A large drain is to be cut through part of Lambeth, St. George's Fields, and the Borough, through which some water from the Thames will pass without obstruction, and into which all the smaller drains and ditches will empty themselves. It will begin a little below Westminster Bridge, pass through Charlotte Street, Blackfriars Road, and will again communicate with the river a little below London Bridge.

The new Commercial Dock at Deptford, formerly known by the name of the Green-

land Dock, was opened on the 30th of June, for the reception of loaded ships.

The quantity of porter brewed by the first twelve houses in London, from 5th July, 1808, to 5th July, 1809, is as follows:

	Barrels.
Barclay, Perkins, and Co.	205,128*
Meux, Reid, and Co.	150,105
Trueman, Hanbury, and Co. ...	130,846
Brown and Parry	114,001
Whitbread and Co.	100,275
Felix Calvert and Co.	90,365
Combe and Co.	75,551
Goodwyn and Co.	60,236
Elliott and Co.	45,608
Henry Meux and Co.	40,663
Taylor	40,007
John Calvert and Co.	39,155

The great tunnel through the lofty hill called Stanedge, between Huddersfield and Manchester, has been completed.

ITALY.

On the 19th of April, 1808, at one o'clock in the afternoon, a quantity of meteoric stones fell in the commune of Pieve di Casignano, in the department of Taro (formerly the duchies of Parma and Placentia). The air was calm, and the sky serene, but with a few clouds. Two loud explosions were heard, followed by several less violent, after which several stones fell. A farmer

* The greatest quantity ever brewed in one year by one house.

who was in the fields, saw one fall about fifty paces from him, and bury itself in the ground. It was burning hot. A fragment of one of these stones is deposited in the museum at Paris.

RUSSIA.

The minister for the home department has communicated to the Imperial Academy of Petersburg the following account of a meteoric stone, weighing 160lbs., that fell in the circle of Ichnow, in the government of Smolensko. In the afternoon of the 13th of March, 1807, a very violent clap of thunder was heard in that district. Two peasants in the village of Timochim, being in the fields at the time, say, that at the instant of this tremendous report they saw a large black stone fall about forty paces from them. They were stunned for a few minutes, but,

as soon as they recovered themselves, they ran toward the place where the stone fell. They could not, however, discover it, as it had penetrated so deep into the snow. On their report, several persons went to the spot, and got out the stone, which was above two feet beneath the surface of the snow. It was of an oblong shape, blackish like cast iron, very smooth on all parts, and on one side resembling a coffin. On its flat surfaces were very fine radii resembling brass wire. Its fracture was of an ashen grey. Being conveyed to the gymnasium of Smolensko, a professor of natural philosophy there considered it at once as ferruginous, from the simple observation of its being extremely friable, and staining the fingers. The particles of which it is composed contain a great deal of lime, and of sulphuric acid.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

National Reform; a Sermon preached on occasion of the late National Fast. By the Rev. C. Williams, D.D. 1s.

The Mystery of the Seven Stars, as emblematical of the Ministers of the Gospel, explained and improved. A Sermon preached at the Baptist Monthly Association, in the Meeting-house, Little Prescott Street, Goodman's Fields, April 20, 1809. By the Rev. Thomas Thomas. 1s.

The Christian Pastor, a Poem, in three books. 5s.

A Sermon preached on the 8th of February, 1809, on occasion of the General Fast, at the Parish Church of Loughton, Essex. By the Rev. Robert Baynes. 1s.

Letters on Godly and Religious Subjects, shewing the Difference between true Christianity and religious Apostacy. 2 vols. 12mo. 9s.

An Investigation of the Definition of Justifying Faith, the Damatory Clause under which it is enforced, and the Doctrine of a Direct Witness of the Spirit. By the Rev. Melville Horne. 12mo. 4s.

A Discourse preached in the Episcopal Chapel, Cowgate, Edinburgh, February 9, 1809, being the Day appointed for a General Fast. 1s.

MISCELLANEOUS.

A Treatise on the Breeding and Management of Sheep. By John Price, Grazier, of Romney Marsh. 4to. 2l. 2s.

CHRIST. OBSERV. No. 92.

Principles of Design in Architecture, traced in Observations on Buildings, Primitive Egyptian, Phenician, or Syriac, Grecian, Roman, Arabian, or Saracenic, old English Ecclesiastical, old English Military and Domestic, revived Roman, revived Grecian, Chinese, Indian, Gothic, and Modern English Domestic. 8vo. 5s.

Descriptions, Historical and Architectural, of splendid Palaces and celebrated Public Buildings, English and Foreign, with Biographical Notices of their Founders and Builders, and other eminent Persons. By James N. Brewer. No. I. 5s.

An Account of the Method of Casting Stereotype, as practised by Charles Brightly, of Bungay, Suffolk, with a Stereotype Metal Plate. 8vo. 3s. 6d.

Censura Literaria, containing Titles, Abstracts, and Opinions of old English Books. By Sir Egerton Brydges. 10 vols. 6l. 6s.

British Bibliographer. By Sir Egerton Brydges. No. I. 6s. to be continued quarterly.

The Life of George Romney, Esq. By William Hayley. 4to. 2l. 2s.

The Life of Mr. John Bunyan, with a Portrait and Fac-simile. By the Rev. Joseph Ivimey. 12mo. 4s. 6d.

"Encountre or Batayle" of Flodden Field. Reprinted from an old scarce Tract, by M. Haslewood. 4s.

Letters from Portugal and Spain, written during the March of the British Troops under Sir John Moore. 8vo. 12s.

An Account of the Operations of the British Army, and of the State and Sentiments of the People of Portugal and Spain, during the Campaigns of 1808 and 9. By the Rev. James Wilmot Ormsby, Chaplain on the Staff. 2 vols. 8vo.

An authentic Account of the Battle between the Austrian and French Armies, commanded by the Archduke Charles and Bonaparte, on the 21st and 22d of May. 1s. 6d.

Narrative of the Campaigns in Portugal and Spain, under Generals Sir Arthur Wellesley and Sir John Moore, from the Landing of the Troops in Mondego Bay, to the Battle of Corunna; accompanied by all the official Documents and numerous Engravings from Drawings made on the Spot. By Adam Neale, M.D. Physician to the Forces. 4to. 2l. 2s.

The Principles of Life Assurance explained, together with new Plans of Assurance and Annuities, adapted to the Prudent of all Classes. By the Rock Life Assurance Company. 1s.

The Speech delivered before a Meeting of

the Proprietors of the Gas Light and Coke Company, held at the City of London Tavern, the 6th of July, 1809. By John Van Voorst. 6d.

The First Half-yearly Report of the London Society for promoting Christianity among the Jews.

A new Analysis of Chronology. By William Hales, D.D. Vol. I. 4to. 2l. 2s.

Letters of the Swedish Court, written chiefly in the early Part of the Reign of Gustavus III. 12mo. 6s.

La Divino Commedia di Dante Alighiere. With explanatory Notes. By Romualdo Zotti. 4 vols. royal 18mo. 2l. 2s.

The Satires of A. Persius Flaccus. Translated by the Rev. F. Hewes, A.M. 8vo. 7s.

Select Idyls, or Pastoral Poems. Translated into English Verse, from the German of Solomon Gessner. By George Baker, M.A. post 8vo. 10s. 6d.

The Plan of Reform proposed by Sir Francis Burdett, correctly reported in Two Speeches delivered in Parliament, recommending an Enquiry into the State of Representation. 1s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

THE annual report of the proceedings of this society has recently been published. It is preceded by a sermon preached before the society, on the 25th of May last, by the Rev. Legh Richmond, rector of Turvey, in which the cause of missions is strenuously supported. The text, ("Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him, feed my sheep,") is well adapted to prove that love to Christ is the genuine spring of missionary exertions; and Mr. Richmond's elucidation of the subject manifests much piety and feeling. The report which follows states, that a missionary establishment has at length been formed in the Rio Pongas, a river about 90 or 100 miles north of Sierra Leone, where the missionaries have been kindly received by the native chiefs, as well as by the European traders in the neighbourhood. One of those traders had presented them with a commodious dwelling-place, on condition that they should instruct his children. To this they readily consented. One of the mis-

sionaries in the Rio Pongas, Mr. Prasse, had been cut off by a fever; another, Mr. Nylander, was employed in performing the duty of a chaplain in the colony of Sierra Leone, where his ministry was both acceptable and useful. The remaining two, Mr. Renner and Mr. Butscher, resided at Bassia, the settlement given them by the trader, and were there occupied in instructing a few children; the number of whom they expected would increase. In the month of June last, two other missionaries went from this country to join their brethren in Africa. Their names are Barneth and Wenzel. This last was accompanied by his wife. The committee have directed, that on the arrival of these missionaries in the Rio Pongas, another settlement shall be formed higher up the river than Bassia, near the town of a chief called Fantomance, where a house has already been erected for them. They are to receive, at both places, for the purpose of education, all the children they can procure, and to connect with this pursuit excursions among the neighbouring natives.

The committee have taken measures to procure a copy of an Arabic tract, written by

Sabat, of whom an account is given in our number for May, p. 313, and entitled, "Happy News for Arabia," with a view to its being printed and circulated among the Mohammedans on the western side of Africa. This tract contains, according to Dr. Buchanan, an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities, admitted by the Mohammedans themselves, and particularly by the Wahabeans.

The committee have contributed 300*l.*, in addition to 200*l.* formerly voted, to the object of promoting the translations and editions of the Scriptures now carrying on in the East.

We have already mentioned the design entertained by this society of forming a settlement at New Zealand. Two men, one a ship-carpenter, and the other a flax-dresser and twine and rope maker, have been appointed for this purpose, to whom it is in the contemplation of the committee to add a third. They are about to proceed to New South Wales, in the same ship in which the Rev. Mr. Marsden and his family mean to return to the colony. Mr. Marsden has undertaken to superintend the formation and management of the projected settlement, which the new governor of New South Wales, Mr. Macquarrie, has been instructed by his Majesty's ministers to countenance and support.

At the close of the report, the public are called upon for their pecuniary aid; and the clerical friends of the institution are urged to obtain congregational collections for its support. During the last four years, the Rev. Basil Woodd has obtained from his congregation, for this one object, upwards of 1000*l.*

FRANCE.

A circular mandate of Bonaparte, commanding the bishops to offer up prayers on account of his late victories, contains the following extraordinary passage:

"Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that in concerns of this life men should obey Cæsar. His great object was, the deliverance and salvation of souls. We, the inheritors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. We shall persevere in the great work of the restoration of the worship of God: we shall communicate to its ministers that respectability which we alone can give them: we shall listen to their

voice in all that concerns spiritual matters and affairs of conscience.

"We shall not be drawn aside from the great end which we strive to attain, and in which we have hitherto succeeded in part—the restoration of the altars of our divine worship; nor suffer ourselves to be persuaded, that these principles, as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear."

It is not easy to fathom the designs of this usurper. It appears by the journals of Rome, that a variety of decrees have been issued by the government which he has substituted for that of the pope. One of these abolishes the tribunal of the inquisition, and all the establishments attached to it. By another decree, a great number of especial tribunals are also abolished, as well as every temporal jurisdiction hitherto possessed by the clergy, secular and regular. All clerical privileges are annulled. The right of asylum exists no longer; in consequence, the authors or accomplices of crimes will no longer be sheltered from the punishment of the law. A new establishment is made of justices of the peace, &c. all of whom are nominated by the emperor. By a third decree a committee is appointed for the preservation of all the ancient and modern monuments of Rome, and the Roman states. This committee is particularly charged to take precautions for preserving the cupola of St. Peter from lightning; and the paintings of Raphael, which are on the *loggi* of the Vatican, from injuries arising from the air.

These important changes in the administration of the papal dominions, had they been effected by any other power than that of Bonaparte, would have been contemplated with satisfaction by every friend to humanity; and even under the circumstances which have led to their accomplishment, we ought not to overlook the benefits they are calculated to confer on the mass of the population. They serve to convince us that the Almighty is employing this great destroyer as an instrument of his will; and we may expect, that, when he has answered his destined purpose, the obstacle which his power and profligacy present to the extension of true religion will also be removed by the divine fiat.

The pope is said to have protested most strenuously against the usurpations of Bonaparte, and to have declared them null and void; and to have even proceeded to pro-

nounce upon him sentence of excommunication. Documents, purporting to be his protest and excommunicatory decree, have ap-

peared in the newspapers; but we entertain a doubt of their authenticity. If genuine, they are not the less mere *bruta fulmina*.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE gallant achievements of our countrymen, which we are this month called upon to record, however distressing some of the circumstances may be which have attended them, cannot but be gratifying to every British heart. They excite our admiration; they demand our gratitude; they no less awaken our sympathy, while we contemplate the sufferings and privations of our brave soldiers, and the anguish which at this moment is wringing many a widowed and orphan heart. May He who is the orphan's stay, and the widow's shield, assuage their griefs, and grant unto them comforts from heaven, which may abundantly countervail the blessings they have lost! And while the work of death is rapidly proceeding in our armies, may those who compose them be led to think of their latter end, and to prepare for it!

It appears by letters from Sir Arthur Wellesley, that his army having effected a junction with that of General Cuesta, whose force is stated at 38,000 men, advanced towards Madrid, and on the 22d of July came within sight of the French army at Talavera de la Reyna. On the 23d it was General Wellesley's intention to attack the enemy, but Cuesta overruled his purpose, and desired that the attack might be deferred till the 24th. But in the mean time the enemy retired, in order to form a junction with another corps that was advancing. At this time our army appears to have been in great distress, both for the means of transport and for the necessaries of life. Sir Arthur, in his dispatch of the 24th of July, declares, that, till his wants are supplied, he will not, he cannot, continue his operations. Sickness, it is also rumoured, had begun to make considerable progress among the British troops. A march through Spain, in the month of July, could not fail, under any circumstances, to produce much disease; but when to the effects of climate were added those of scanty subsistence and insufficient accommodation, the evil would naturally be

greatly aggravated. We cannot but regard this state of things as supplying a strong additional proof, if any were wanting, of the impossibility of rendering effectual aid to the Spaniards, until they are either better governed, or more cordially disposed to exertion. A friendly army, relying on assurances of an abundant supply, presses forward into the heart of their country, with the view of achieving their deliverance: at the very moment it comes in sight of the enemy, it finds its efforts completely paralysed by the opprobrious neglect of those for whose sake it has exposed itself to hazard. But to this painful subject we shall probably have occasion again to recur.

While our army was still in the state of destitution which we have described, the French, who had, by falling back, concentrated their force, (now amounting to between 40,000 and 50,000 men, commanded by Joseph Bonaparte in person, assisted by Jourdan, Victor, and Sebastiani) began again to advance, and on the 26th came into contact with the allied army. The Spanish part of it, which had made a forward movement, was driven back across the Alberché, and took post on the right of our army at Talavera de la Reyna. On the evening of the 27th, a vigorous attack was made on a part of our army, and the contest continued till night separated the combatants. At daybreak in the morning of the 28th it was renewed. The French army directed its whole force against the British, without paying any regard to the Spanish troops, whom doubtless they relied on putting to the rout, if once they could make an impression on the British. The contest thus became very unequal, as the British army did not exceed half the number of the enemy. It was, however, most gloriously maintained on our part, and in the end the French were repulsed at all points, with a loss which is calculated at 10,000 men. The fate of the battle appears to have been decided by the bayonet; and throughout the whole of the fight the valour and steadiness of our troops were almost unexampled.

Our loss was very severe: 2 general officers, 2 lieutenant-colonels, 1 major, 7 captains, 19 subalterns, and about 770 non-commissioned officers and privates, were killed; 9 general officers, 10 lieutenant-colonels, 12 majors, 53 captains, 111 subalterns, and 3718 non-commissioned officers and privates, wounded; 5 captains, 4 subalterns, and 644 non-commissioned officers and privates, missing: in all 5367.

Though the enemy were thus bravely repulsed, our army was not in a condition to pursue its advantages. It was joined on the succeeding day by some fresh troops; but its wants were so urgent, as to render an advance impracticable. Independently of this circumstance, it soon became a matter of imperious necessity to make a retrograde, instead of a forward, movement; for immediately after the battle of Talavera tidings reached the allied army that Soult, Ney, and Mortier had advanced with their corps (which we had previously been taught to believe were not in a state of efficiency), so as to have almost reached the rear of our army; and that they had destroyed one of the bridges on the Tâgus. No time was therefore to be lost. By a rapid march the allied troops gained the remaining bridge, over which they were safely conveyed; and on the 7th instant they had reached a place named Deleitosa, about forty miles south from Talavera. The most distressing part of this occurrence is the necessity under which Sir Arthur found himself, from the want of means of conveyance, to leave all his sick and wounded behind him, and they are now therefore in the hands of the French. Supplies are said to have at length reached his almost famished forces.

The main army of the French, since it has been thus strengthened, is supposed to amount to about 60,000 men; and the issue of the campaign, we fear, is no longer very problematical.

We are unwilling to quit this distressing subject without recurring to what we have before ventured to state, respecting the inutility of all the exertions we can make to free Spain from the yoke of Bonaparte, while the Spaniards continue supine and inactive: to use his Majesty's words, while they are not true to themselves. Had they been really bent on effecting their own liberation, could they, after the experience of the former year, with a population of ten millions, have suffered an army of not more than 60,000 or 70,000 Frenchmen, with dilapidated resources, to maintain themselves in Spain for so many months, when, by the presence of

an English army, they were allowed the opportunity of completely organizing their force? Or could they have suffered that English army to become inefficient from a want of the means of conveyance and subsistence? The thing is impossible; and the success of the Spanish cause therefore, we fear, is hopeless. For if the Spaniards have been hardly able to maintain their ground during the present year, while Bonaparte's attention has been engrossed by the Austrian war; what rational ground is there to hope that they will be able to make head against him, when he shall be able to march his troops from the Danube into Spain?—We would also recur, for one moment, to an observation which we ventured to make in our last number, on the disadvantage which must attend the operations of our armies, when broken, as they have been, into fragments. Had our whole disposeable force been directed to Spain, while Bonaparte was fully occupied on the Danube, we might, ere this, have rid it entirely of the presence of the enemy. Something effectual might in that case have been done. Now we shall only have to witness the fruitless gallantry of our troops,—perhaps their eventual discomfiture.

In the other parts of Spain, nothing has occurred to give encouragement to our hopes. The defence of Gerona, indeed, has been so gallantly conducted by the inhabitants, that their fame emulates even that of Saragoza. But these insulated traits of heroism, however admirable, can have no effect on the final issue of the war, while the mass of the population is torpid, and the government is weak and vacillating. The official account given by General Blake of the defeat which in our last number we stated him to have sustained, is very humiliating. Almost the whole of his army turned their backs on the enemy before a shot had been fired, and his utmost efforts were unavailing to prevent their tumultuous retreat, when, if they had stood, there was the fairest prospect of success. What can be hoped for under such circumstances?

The Marquis of Wellesley arrived at Cadiz on the very day on which the news of the victory of Talavera reached that place. Much was to have been expected at an earlier period from his lordship's talents. The day, we fear, has past. Nothing but the renewal of hostilities between the Austrians and the French is likely long to protract the conquest of Spain. Another chance would indeed be afforded, in that case, to the Spaniards, of which it is possible they might

be prevailed upon to avail themselves. But we should be inexcusable, after what we have witnessed, to count on their displaying the vigour and perseverance which the occasion demands from them. As to the state of things on the Danube, no certain information has as yet reached this country. It is currently reported, that the Austrians have signified their intention to put an end to the armistice, and that they are actively preparing for another struggle. We will not pretend to say what degree of credit is due to this report; or to another, which states the Archduke Charles to have resigned the command of the Austrian armies to prince John of Lichtenstein. The Archduke is said to be blamed (we cannot help thinking, justly) for having failed to pursue the advantages obtained over the French in the battle of Aspern. A few days must disclose what is the real state of affairs in this quarter.

The Duke of Brunswick Oels, after struggling for some time against the Westphalian troops, was forced to retreat to Cuxhaven with the remains of his force, amounting to nearly 2000 men. They were there received into English ships, and have been conveyed, along with his Highness, to this country.

The expedition from this country under Lord Chatham, effected a landing in the island of Walcheren on the last days of July, and in the course of two days the whole of the island was in our possession, with the exception of Flushing. The siege of that place was immediately undertaken, and, notwithstanding the largeness of our force, the garrison held out until, by means of the bombardment from the batteries on shore, and from the ships of war which invested it on

the sea side, the town was reduced to ruins, and on the point of being stormed. The capitulation did not take place till the 15th inst. During the progress of the siege, our troops distinguished themselves by their intrepid efforts both in repelling the sorties of the enemy, and in carrying on their own approaches. The fire is said to have been tremendous. The garrison, amounting to about 5000 men, became prisoners of war. About 2000 men had previously been made prisoners in other parts of the island. The total loss incurred by us, in the reduction of Walcheren, has amounted to 88 men killed, 372 wounded, and 34 missing.

Besides Walcheren, the islands of South Beveland, Schawen, and Duiveland, have been completely taken possession of by our forces, with little or no resistance. What will be the ulterior operations of our army, is as yet uncertain. The attack of Lillo and Antwerp, with a view to the destruction of the large naval force stationed in the Scheldt, is probably its more immediate object; but the success of this enterprize must depend on the force which the French may have been able, during the siege of Flushing, to collect on the banks of the Scheldt. And whether our operations are there to end, will also probably depend on the renewal of hostilities between the French and Austrians.

AMERICA.

The news of the non-ratification, by our government, of the preliminary arrangements made by Mr. Erskine with the American secretary of state, had reached America, and occasioned no small agitation. It is to be hoped, however, that the points in dispute will be amicably adjusted.

GREAT BRITAIN.

THE notice we have taken of the parliamentary investigation respecting the Duke of York, as well as of the designs and proceedings of our leading reformers, makes it incumbent on us advert to some recent occurrences, nearly affecting the character and credit of some of these men, and bearing in some degree on the investigation to which we have alluded. After all that had taken place, it was with emotions of considerable surprize that we learnt that an action had been brought against Colonel Wardle by a Mr. Wright, an upholsterer, for the expense of furnishing Mrs. Clarke's house in Westbourne Place, for which, it was alleged, he had made himself responsible. The Attorney General, who was counsel for the plaintiff in this cause, observed, that "there is an happy

moment in the life of most men, which, if duly seized and employed, raises them to notoriety, and distinguishes them above their fellows. And this happy moment," added he, "this golden opportunity, has just happened to Colonel Wardle. Every ballad and every wall, every shop and every garret, has his name or his picture: he lives in chalk and gingerbread; and shall continue to live, till some other mighty popular hero shall in his turn come in for the huzzas of the multitude."

But, to take leave of the Speech of the counsel, we shall state the evidence of Mrs. Clarke, and of a brother of the plaintiff, the only witnesses in the cause.

Mrs. Clarke declared in her evidence, that, towards the end of last year, she had taken a

house in Westbourne Place, and "had several conversations with Colonel Wardle about the furnishing it;" that she told Mr. Wright, who was unwilling to trust her on account of her already owing him "a few hundreds," that "she had a friend who, she believed, would furnish it." The friend she had in view was Mr. Wardle, who promised to assist her, on condition that she gave him every information in her power, and assisted in the investigation: in return for which, he was to furnish the house. She speaks of her distress at the period in question, and says that Colonel Wardle knew it; that he also knew other things, in which she was indebted to Mr. Wright: and she takes occasion to remark, that he (Colonel Wardle) desired him (Mr. Wright) to bring an action against the person whom he conceived ought to have paid that bill, doubtless meaning the Duke of York. Indeed (says Mrs. Clarke), he promised to Mr. Wright, if he lost the cause, that he would pay his costs for him. Colonel Wardle afterwards accompanied her to Mr. Wright's, to assure him of his (Colonel Wardle's) personal responsibility. Mr. Wright being ill, Mr. Daniel Wright, the brother, attended; to whom she said, "that is the gentleman who is to furnish my house." Colonel Wardle heard her say so, and was silent. That, indeed, she said, was the express purpose for which he went. They looked over the furniture; and when she went to speak to Mr. Wright, who was ill, Colonel Wardle remained choosing some of the things. He afterwards, she said, was constantly in every room in the house, and sometimes sent back expensive things, when he thought they were superfluous. She declared that Col. Wardle said, in the presence of Major Dodd, that Mr. Wright would not be so easy in sending in things, only that he knew who was to pay for them. Being some time after pressed by Mr. Wright for money, she applied to Colonel Wardle: the Colonel said he had it not just immediately, but would consult a friend about it. It was some time before he was prepared. He then brought her a bill, and told her he had sent a gentleman (Colonel Glennie) to satisfy Mr. Wright's mind that he should have a proper bill. Some time after this, the bill was given. Colonel Wardle said it was improper for his name to be seen, as the investigation against the Duke of York was shortly to commence. She further spoke of her taking a journey with the Colonel in November, the whole party consisting of Colonel Wardle, Colonel Glennie, Major Dodd, and herself; and mentions her having received occasional sums

of Colonel Wardle, he usually lending her fifty pounds at a time. She added, "I did not understand that I ever was to repay him." She seemed to admit, in her cross examination, that a letter was written by her authority, threatening to expose Colonel Wardle, unless he gave her one thousand pounds: and there is also an appearance of prevarication in a subsequent part of her evidence, which part, however, is not very relevant.

The evidence of Mr. Wright confirmed that of Mrs. Clarke, particularly as to the very material point of Colonel Wardle making himself responsible for the furniture.

The jury, after an absence of about two hours, gave a verdict for the plaintiff for the upholdery goods, amounting to fourteen or fifteen hundred pounds.

Colonel Wardle soon afterwards sent a letter to many of the public prints, in which he impugned the decision of the jury as unwarranted, and blamed his counsel for not having permitted him to bring forward evidence which would have rebutted that of Mrs. Clarke and Mr. D. Wright, both of whom he directly charged with perjury, pledging himself to make good his charge in the course of next term.

To this letter Mrs. Clarke has replied, strongly re-affirming the truth of her statement.

We shall not now enter into the question, how far a doubt may be raised respecting the truth of that evidence, both of Mrs. Clarke and Mr. Wright, on which the jury have given their verdict, since this is a subject which we shall be able to discuss with more advantage when Mr. Wardle shall have fulfilled his promise. We cannot, however, refrain from remarking on the attempts which have been made in some quarters (we allude particularly to the speech of Mr. Waithman in the common council, and the periodical work of Mr. Cobbett) to palliate, if not to justify, the act of secretly promising to a witness a large pecuniary reward for the testimony to be given; an act, as we conceive, utterly indefensible, and inconsistent with the plainest principles of justice. It has been pleaded, that some of our laws (such laws, however, are open to objection, and are not a little complained of by some parties among us) give to informers an interest on the side of the evidence which they deliver, by affording them some part of the penalty after conviction; and that Colonel Wardle therefore only promised to Mrs. Clarke what the legislature promises to other informers. But it should be remembered,

that those who are encouraged to become informers by the law, deliver their evidence under a bias which is well known to the court, and to the jury; and that due allowance is made for this circumstance. What, on the other hand, has been the case with Mrs. Clarke? Much pains have been taken to convince the public that Colonel Wardle exercised no particular influence over her. She sometimes affected to come forward as a reluctant evidence. Colonel Wardle was careful not to communicate too freely with her during the trial. He also studiously endeavoured to prove, that he did not promote her views in the manner which she had represented, by exerting his influence in favour of her friends with his acquaintance who were members of parliament; and yet it now appears (supposing the evidence on this cause to be true) that she had a deep pecuniary influence utterly unknown to parliament, but known to Colonel Wardle, created by Colonel Wardle, and cautiously concealed by him, on the side of the testimony which she was giving.

There is another important consideration. If it be true that Colonel Wardle engaged to pay her many hundred pounds as the price of her evidence (a point on which, though proved before a jury, we are willing, in some degree, to suspend our judgment until the threatened prosecution shall take place), out of what fund were all those hundred pounds to come? Out of the pocket of Colonel Wardle? Surely this gentleman, who has a large family, and is understood to be not very opulent, cannot be supposed to supply the sum himself. Here is then a mystery to be explained; here is a ground of suspicion which is truly serious. In the case of a penalty granted by law, the reward is supplied by the convicted person, and the whole subject is intelligible.

But let this matter issue as it may, the result, though by no means likely to clear the Duke of York, can hardly fail to operate to the discredit of those who would allow no bounds to be set to the measure of their accusations against his Royal Highness. Either Mrs. Clarke perjured herself in this last trial, or she did not. If she has perjured herself, then she was (what we have always represented her to be) a witness on whose evidence, except when supported by other testimony, scarcely any reliance ought to be placed. Then Mr. Perceval was not far from right in his observation, that we ought not even to whip a dog on such evidence. But did Mr. Wardle thus characterise her testimony? He certainly leant

much upon it. He rested the strongest part of his charges on the testimony of a woman, whom we are now assuming to be capable of downright perjury. Indeed, the whole proof that the Duke knew that Mrs. Clarke took money, stands upon her word, with the exception only of that one dubious saying of Miss Taylor (herself, by the way, the partial and familiar friend of this same Mrs. Clarke), "How does he (Colonel French) behave to you, darling?"—an expression which, we repeat, is far from clearly implying that the Duke knew that Colonel French gave money to the Duke's mistress. Let us suppose Mrs. Clarke sent to Newgate for her perjury on this recent trial. Is it not obvious, that something will be to be deducted from the weight of that part of the public prejudice against the Duke which arose out of the testimony of this woman? Will the mob, which shewed a disposition to huzza her towards the conclusion of the trial, huzza her still? Will they continue to canonize her, when they find that their saint is clapped into Newgate? Ought it not then to be admitted, supposing this courtesan to come under the *protection* of the keeper of a gaol, that those who echoed her opinions probably went a little too far, and that some part of their judgment on the case ought to be retracted?

But suppose the other alternative; namely, that Colonel Wardle fails in his attempt to discredit her testimony; even then, however, she is a bribed witness, and Colonel Wardle is guilty of having bribed her. She has given an evidence against the Duke; which was made to pass for voluntary at the time, but which it is now completely proved that she had a strong pecuniary interest in giving. What if it should happen, in the course of some future trial, to be shewn, that in the case of the trial of Mr. Horne Tooke, of Mr. Frost, or any of those persons who were sent to Botany Bay for seditious practices, the government had secretly bribed, by a promise of some hundred pounds, one of their principal witnesses. Are we sure that the same persons who now justify the act which they suspect to have been done by Colonel Wardle, would come forward and justify the government? But Colonel Wardle, it seems, was carried away by his zeal. We should like to know how far this same zeal of his has carried him. May he not have bribed Miss Taylor also? May not many other witnesses have had certain promises, or at least certain half promises, made to them?

On the whole, then, it is evident that Mr. Wardle is in the very horns of a dilemma, and that, on every supposition, a partial tri-

umph is now afforded to his adversaries. Let them not, however, presume too much. The very revival of the subject of the Duke of York will be the revival of a topic which will ever excite popular odium, and the wisest course therefore for each side will be to use their successive victories with moderation. After all, the Duke remains clearly chargeable (and we rest our observation chiefly on his own letters) with having furnished this woman with the means of carrying on her corrupt traffic in army promotions; and in proportion to the fresh proofs afforded of her iniquity, was the public danger arising from his connection with her.

The Corporation of London, having almost unanimously thanked Colonel Wardle for the leading part he took in the affair of the Duke of York, the Common Council was lately called together for the purpose of *unthanking* him, on the ground of the trial which we have been considering. The individual who was expected to take the lead was, however, absent from the debate; his intentions were most obscurely explained, and the issue was a further triumph (though not by so great a majority as before) to the violent anti-ministerial party.

Another action at law, instituted against Mr. Cobbett by his own servant, for an assault and false imprisonment, deserves notice. On the presumption that the evidence has been correctly stated, this bold declaimer against the vices of the great and the tyranny and corruption of the government, stands convicted of a degree of intemperance, and even oppression, towards the complainant, which, we trust, is rarely witnessed in domestic life. His language, as it appears in the minutes of evidence taken on the trial, far exceeds the ordinary rate of coarse and vulgar profaneness among persons of his rank in life; and proves undeniably, that, whatever occasion there may be for reform in others, there is an urgent necessity for it in his own case. We trust he will be convinced of this, and apply himself earnestly to the work of self-reformation, before he thinks himself qualified to take the lead in the work of public reform.

Dr. Cleaver, the bishop of Ferns, has been nominated to the archbishopric of Dublin; Lord Robert Tottenham, bishop of Killaloe, has been removed to the see of Ferns; and the vacant bishopric is filled by the Hon. Percy Jocelyn.

NAVAL INTELLIGENCE.

In consequence of some insinuations which were thrown out by Lord Cochrane against his conduct while employed in the command of the Channel fleet in Basque Roads,

CHRIST. OBSERV. No. 92.

Lord Gambier thought it his duty to demand a court martial. A court martial was accordingly appointed, to whom it was given in charge to inquire into the whole of Lord Gambier's conduct as commander in chief, from the 17th of March to the 29th of April 1809, and particularly whether his Lordship did not, on the 12th of April, neglect or delay the necessary measures for destroying the enemy's ships then on shore. The court began its sittings on the 26th of July, and closed them on the 4th inst. The only witness examined on this occasion, whose evidence was at all unfavourable to the noble admiral, was Lord Cochrane. All the others without exception (and Admiral Stopped and almost every captain, besides many other officers of the fleet, were examined) spoke in high terms of the able and judicious dispositions of the commander in chief, and of his well-directed exertions and unwearied zeal for the public good. His defence was luminous, temperate, and dignified, such as became a man conscious of having done his duty; and the impression which it produced in his favour, not only in the court but throughout the country, was strong and decisive. The sentence of the court was, that the charge of neglect or delay in destroying the enemy's ships, on the 12th of April, had not been proven against Lord Gambier; but that "his Lordship's conduct on that occasion, as well as his general conduct and proceedings," "was marked by *zeal, judgment, and ability, and an anxious attention to the welfare of his Majesty's service; and did adjudge him to be most honourably acquitted.*"

In the Baltic, a number of vessels freighted with naval stores have been captured by our cruisers. Eight Russian gun-boats, each armed with a 32 and a 24 pound gun and 46 men, and convoying 12 ships laden with powder and provisions for the Russian army, took a position within two rocks which served to protect their wings. Their appearance looked so much like a defiance, that Captain Martin, of the Implacable, felt it necessary to do something which, he says, "should impress these strangers with that sense of respect and fear which his Majesty's other enemies are accustomed to shew the British flag." Accordingly, the boats of the Implacable and three other frigates were sent to attack them; and the result was, that six were taken and one sunk. The whole of the convoy was also taken. Of our men, 17 were killed, and 37 wounded.

An account has been received of the surrender of Senegal to his Majesty's arms. Some depredations having been committed

On the trade in the neighbourhood of Senegal, by small privateers fitted out there, Captain Columbine, of his Majesty's frigate *Solebay*, and Major Maxwell, commanding the garrison at Goree, determined to make an attack upon the place, and proceeded against it on the 4th of July, with the *Solebay*, *Derwent* sloop, and *Tieress* gun-vessel, and some merchant and smaller vessels, having on board a detachment of one hundred and sixty men from Goree. The enemy at first appeared disposed to offer some resistance, but the detachment being landed, together with one hundred and twenty seamen and fifty marines, the enemy's force, consisting of one hundred and sixty regulars, and two hundred and forty militia, retreated; and on the 13th a capitulation was signed, by which the island of St. Louis and its dependencies were surrendered to the British forces, the garri-

son being conveyed to France as prisoners of war, not to serve against his Majesty or his allies, until regularly exchanged. The only loss sustained by the English on this service, has been that of Capt. Fred. Parker, of the *Derwent*, Mr. F. A. Sealy, midshipman, and six seamen, drowned in attempting to cross the Bar of Senegal. Captain Columbine speaks in high terms of the conduct of the officers and men employed on the occasion. On the 11th July, the *Solebay*, in moving up the river, got on shore, and was unfortunately wrecked; all her men, and part of the stores, were saved.

Twenty-three Russian vessels were taken in the river Kola, near Archangel, by the boats of one of our frigates, after having got possession of a fort under which the vessels were anchored.

OBITUARY.

THE late Rev. THOMAS WILSON, perpetual curate of Slaithwaite, near Huddersfield, who died on the 2d of July last, in the 65th year of his age, was a person well known to many of the readers of the *Christian Observer*. He was possessed of a strong faith in the divine word; a fervent love of God and of Christ; and a lively sense of the vast worth of men's souls. During his whole ministry he was a most diligent preacher; uncommonly zealous in his manner; and remarkably plain and pointed in his addresses to men's consciences. His praise, not as a scholar indeed, but as a good minister of Jesus Christ, will long continue to be heard through a large and populous district. His simplicity and godly sincerity were admitted, and admired, by great numbers, who could not be prevailed upon by his tears and intreaties to forsake their sinful courses. Nevertheless, he has left behind him many seals of his ministry; and many, it is believed, converted by his means, died before him in faith, and most joyfully received his spirit into the heavenly habitations. He lived down prejudice and slander in a very uncommon degree. His rule and his practice were,—“to overcome evil by doing good.” He was eminently a man of peace: he loved it in his heart; he sought it earnestly;—but this divine and amiable disposition did not damp his zeal for the cause of God, and his concern to save men's souls. He boldly rebuked sin. He shewed his abhorrence particularly of that destructive vice of drunkenness, so prevalent in manufacturing

places; which robs so many of the lower orders, not only of the comforts, but of the necessities of life. He kept a watchful eye over public-houses. He felt, and frequently expressed, the deepest sorrow (and his regrets were not always unavailing) at the irregularities and excesses which occurred in those places, and especially on Sunday evenings. Many nights of broken rest did he pass, occupied with reflections on the depravity, blindness, and madness of sinners, who were treasuring up to themselves “wrath against the day of wrath;” while they despised or neglected all his warnings; his warm, vehement, affectionate appeals to their consciences.

The love and attachment of Mr. Wilson to the established church was unquestionable. He loved its apostolic order, its doctrines, and its services; and lamented both the occasions of separation, and the many evils which he observed to spring out of it, even when the motives to it seemed the most plausible.

The unity, peace, and concord of all good men were most devoutly desired by him; and for the attainment of these he seemed ready to make any sacrifice short of aspersing or vilifying a church built on the foundation of the doctrines of the apostles and prophets, and purified and rendered illustrious by the wisdom, knowledge, courage, and constancy, of a Cranmer, a Latimer, a Ridley, a Hooper—men ever to be revered! who loved not their lives even unto death, that the truth of the Gospel might remain with us.

As Mr. Wilson loved the doctrines, the order, and the services of the church of which he was a minister, so he was uniformly and exemplarily zealous in supporting the state of which he was a subject. He had well weighed and appreciated the advantages of our civil constitution. Thankful, in the highest degree, for such privileges as those which each British subject is heir to, and which have been maintained so invariably under the mild and equitable government of our present Sovereign, he abhorred from his soul all the attempts which have been made of late years to render the people dissatisfied and disaffected. He saw it his duty frequently to preach the scriptural doctrine of obedience to rulers; and wondered how any man or minister, professing to fear God, could withhold honour from the King.

All his doctrine, and the regulation of his practice, he derived from the Bible; in which he meditated day and night. To constant meditation in the Scriptures, he added much prayer. Indeed, he was eminently a man of prayer. He carried all his wants, his difficulties, his doubts, his fears, his distresses, to the throne of grace, relying on the merits and intercession of his Redeemer. He knew the value of this privilege; and seemed to be lifting up his heart to heaven all the day long. In this frame, he passed through the long and arduous trial of his patience with which it pleased God to visit him. "He was dumb, and opened not his mouth, because it was His doing."

Much might be said of his affection to his people, and his kindness and liberality to the poor and necessitous. Suffice it to say, his people were his flock. Few, I apprehend, have done more, in his circumstances, at any time, to relieve the distressed; and yet not indiscriminately, or on great occasions only; but discreetly, and gradually, both by counsel and by money. Though he loved order and neatness, and shewed that he was not destitute even of a taste for elegance, yet it plainly appeared that the wants of the poor occupied his thoughts more than his own accommodation. He was always ready, after the example of his beloved Master, to deny himself for their sakes and for His sake. Indeed, it not unfrequently happened that he was constrained, by sights of distress, or the importunity of those who had experienced his liberality, to give the last piece of silver he had. He, however, was wont to say—"It was not the duty of ministers who had families to do as he did." To such persons he recommended the making of a due provision for their children out of their in-

come, whenever God put it in their power.

---Instead of children to perpetuate his memory, this good man left behind him a new and spacious edifice for divine worship, built at his solicitation, and on which he bestowed much care, and time, and labour; and adjoining to it, a neat and convenient parsonage-house, erected at his own expense, for the better accommodation of his successors.

Mr. Wilson was somewhat advanced in life when he first turned his thoughts towards the ministry, and he had not had the advantage of a regular classical education. A clergyman of Leeds, of a kindred spirit, beheld, in his fervent piety, the dawning of singular usefulness, and put him in the way of obtaining orders. He applied himself to the study of the languages; and was ordained to a curacy near Wetherby, Yorkshire. There his ardent spirit laboured diligently; and much concern about religion appeared in many of his congregation. Some things there were, however, disagreeable to him in that situation; and, on the removal of the late Mr. Powley to Dewsbury, Mr. Wilson, through his means, became curate of Slaithwaite. Here he found a numerous congregation; a plain people, who were not offended at his plain preaching; and among them he determined to "spend and be spent." A short time after he settled at this place, he married a widow lady, possessed of a moderate fortune, who resided in the neighbourhood. While her virtues made his home agreeable, her fortune enabled him to be charitable in his daily visits among his people. This union, however, did not continue long. In the course of a few years, he was left a widower; and so remained till his death—a pattern of unblameable purity and sobriety.

In his deportment, Mr. Wilson was grave, without affectation or moroseness; cheerful, without levity. His freedom of manners, openness of heart, and good humour, rendered him a welcome visitor at the houses of his acquaintance, rich and poor, learned and unlearned. His conversation was diversified by pleasant anecdote, and rendered edifying by profitable remarks happily introduced.

"This truly excellent man of God," adds the gentleman to whom we are indebted for this article, "was my counsellor and most intimate friend during twenty years. I call to remembrance with comfort, and gratitude to God, that I was ordained to his curacy, which opened the way to a friendship which has never been interrupted. 'I have fully known, therefore, his doctrine, his manner of life, purpose, faith, long-suffering, charity, patience, afflictions.' I believe indeed

he had, in common with all the servants of God, the corruption and infirmities of our nature. He acknowledged to me in the strongest terms, on the Sunday preceding his death, his sinfulness and unworthiness. But 'he fought a good fight, and now has finished his course.' The tears of numerous spectators, as well as of those who carried him to the grave, testified the love and veneration they had for him. All seemed to say — men, women, and children, individually — 'Let me die the death of this righteous man, and let my last end be like his.'

On the 1st of August died, Mrs. FRASER,

Lady of Lieutenant-Colonel Charles Fraser, of Southend, near Bromley, Kent. The memory of this amiable woman will be honoured by all who had the privilege of knowing her. She returned with her family from India about three years ago; but she did not mix much in public life, either abroad or at home, being occupied with the duties of a mother in the bosom of a large family, where alone she wished to be found. Mrs. Fraser died in the 43d year of her age, a few days after the birth of her last child, leaving a numerous offspring to bewail her loss.

ANSWERS TO CORRESPONDENTS.

HAD B. K. deferred his complaint for a day or two longer, he would probably have found it unnecessary to prefer it. We are sorry that it is not compatible with our ideas of Christian responsibility to pursue the plan which he recommends, of "adopting Mr. Edwards's notions fully." Whatever title Mr. Edwards may have to the veneration of the Christian world, and we are not disposed to undervalue his claim, we shall still feel it to be our duty to take our notions of religious truth, not from him, but from the Bible.

AWIWI; M. F.; G. S. FABER; and Φ ; will appear.

SOPATER's letter will be conveyed to the editors of the Reformer's Bible, and is certainly highly deserving of their attention.

If Mr. BOND wishes any advertisement to be inserted in this work, he has only to apply in the regular way to the publisher.

We will endeavour to find the papers of SIX.

Y. N. P.; DERBIENSIS; and J. G.; have just come to hand.

We have received two letters, which refer to the same subject, and of which it may be sufficient to give the substance in this place. A proposal has been widely circulated for observing the 26th day of October, when his Majesty enters on the 50th year of his reign, as a national jubilee; by reviews and public breakfasts in the morning, and balls and illuminations in the evening. Now we agree with our correspondents, that this is not the method of celebrating an occurrence, so interesting and important, which the Christian loyalist would choose to adopt or to countenance. His sacrifice will be that of prayer and praise. On his bended knees, in his closet, as well as in the domestic circle, will he pray that the Lord would grant the King a long life. He will set apart the day, not for festive enjoyment, but for grateful recollection. He will call to mind the wonders which God hath wrought for this land; his special interferences, his fearful judgments, his awful warnings, his signal mercies. Nor would it be an unsuitable employment of the day, if the ministers of Christ throughout the land were to invite their people to the sanctuary, that with united heart and voice they might praise the Lord for his goodness to us and to our sinful nation; and if they were also, in a sermon, to give a view, which might excite appropriate feelings of gratitude and humiliation, of our situation,—whole and entire, though surrounded with the wrecks of mighty kingdoms; the flame of war burning furiously around us, and we untouched by it; our beloved Sovereign preserved to us as a nursing father to the Church, and as the Defender, not only of our own religious liberties, but of the Faith of Christ throughout the world. Occasion might also be taken to exhort the people to earnest prayers and endeavours for the extension of vital Christianity in this and in all lands; and a collection might afterwards be made for some institution which has that great object in view. Our own Church has appointed a particular form of worship for the anniversary of the King's accession: such a plan as is here suggested would therefore be perfectly consistent with her orders; and we may fairly hope that the blessing of God would attend a day thus observed*.

ERRATUM.

Number for July, p. 468, col. i., line 3 from bottom, for *we*, read *they*.

* In our volume for 1803, p. 572, some observations will be found which are applicable to the subject under discussion.